

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MARCH 23, 1916

NEW SERIES, VOL. XVIII, NO. 12

Next Sunday is the day for the Sunday Schools to give to Home and Foreign Missions.

Rev. C. M. O'Neal, who is at the Seminary in Louisville, is expecting to hold meetings next summer in Mississippi.

It is said that Oregon has more men and women in her colleges in proportion to her population than any other State in the Union. We covet this honor for Mississippi.

The price of paper has recently been doubled on account of the European war, making it almost impossible to secure the pulp of which it is made. The war has probably greatly increased the price of many secular papers, enabling them to stand the raise, but the effect on religious papers is just the contrary.

The B. Y. P. U. A. offers in addition to the usual banner, a set of good books, seventeen in number to the State delegation whose combined mileage to attend the convention sums up the largest figures. This set of books to be given by those State representatives to the local union in their State which they think the most deserving.

The United States Public Health Service brands strong drink as the most efficient ally of pneumonia. It declares that alcohol is the handmaiden of the disease which produces ten per cent of the deaths in the United States. This is the unbiased testimony of medical science whose first business is not moral or religious but in the interest of the physical welfare. However the physical care of others is the religious duty of all.

The church at East Lake, Tenn., passed very strong resolutions of appreciation with reference to Pastor J. H. Fuller, who has just begun his work at Flora. The Baptist and Reflector says of him: "Brother Fuller is a strong preacher and a fine man in every way. We are sorry to lose him from Tennessee. We commend him very cordially to the Baptists of Mississippi as a faithful minister of the Word and a brother greatly beloved in these parts." We welcome him to Mississippi.

There seem to have been a few men at least at the Panama Congress with outspoken convictions. The Standard (Chicago) editor says that Dr. L. C. Barnes, in a large meeting of a business committee said in the presence of a number of leading men of various denominations, including "bishops," "I represent millions of earnest Christians who are sure that the tap root of Romanism is infant baptism," and added, "While to some of you this seems preposterous, I am in dead earnest about it, we are sure that this error is fundamental in Romanism."

Dr. J. F. Love of the Foreign Mission Board, forwards a request which started with an old lady, a "shut in," who has been praying for a year over the matter. It is that announcement be made in all the churches and societies and prayer be made that God may put it into the heart of one million Baptists to each give one dollar for the Home and Foreign Mission Boards in this month of March. This money to be in addition to any sum already given or intended, and to be sent through the usual channels simply marked "special in answer to prayer for one million Baptists to co-operate in this time of great need." The original request was accompanied with the cash.

The Baptist Missionary secretary of Georgia has sent the following notice to employes of the board and it is said to be bearing fruit: "The Christian Index is a great force in all our Georgia work, and a channel of communication with the great body of Georgia Baptists. I am sure the employes of the Mission Board can do no single better thing than to promote The Christian Index and secure subscribers to it. I suggest that before you go to a given church, you drop Dr. B. J. W. Graham a postal card, asking him to send a package of sample copies to meet you there, advising him of the date of your engagement. The method by which you will promote The Index, of course, must be left to your own judgment of the local situation and opportunity. You might at least take a few minutes at some suitable time to speak some good words for the paper, and distribute the sample copies and announce that you will receive and forward subscriptions."

## BEGIN NOW.

We will provide a ticket for every man or woman going to the Southern Baptist Convention, May 17-23, who will send us one new subscriber with cash for every dollar that the ticket costs from your office to Asheville. We have done this for many and will now do for you. Write us if you wish further information. The fare from Jackson to Asheville and return is \$19.20.

Some day the Baptist women of Mississippi will come to the convention and ask that they be allowed representation on some of our benevolent and educational boards. Of course when they ask it, it will be granted, because it is just and wise and courteous. But would it not be more magnanimous to do it without being asked? A lady ought not to have to ask for a seat when she comes into the room where her brothers are seated. Brother J. D. Franks served notice before the meeting of the last convention that he would introduce a resolution embodying the above idea. But he didn't attend on account of a meeting in his church.

The International Reform Bureau is seeking to prevent appropriations by Congress of public moneys for the use of church schools, especially among the Indians and Filipinos. This is in accordance with the fundamental Baptist principle of separation of church and State and it would be well for every Baptist in Mississippi to write his Congressman and Senators to vote against any such appropriations as have been made in the past and are now on the program of Congress for early action.

The Religious Herald says, "Of the 170,000 white Baptists in Virginia, 169,000 are earnestly hoping that the Allies may win. Certainly that is true of 99 out of every hundred of our acquaintance." We are persuaded that it would be carried by a large vote in this part of the "neutral" kingdom.

Dr. L. E. Barton, formerly of West Point, Miss., has resigned at Jackson Hill Church, Atlanta, Ga.

Baptists, North and South, and from England and Canada have 175 missionaries in Latin America. Of these one hundred and eleven are Southern Baptists.

The Watchman Examiner tells of a preacher who was looking for several weeks for a visiting pulpit committee to hear him preach who never came. But he put so much vigor into his work that he baptized thirty people as a result.

The Home Mission Board reports that only six weeks remain in which to secure \$441,150, of which one fourth has been raised. Mississippi has raised a little over \$4,000, about one-sixth of our apportionment. It is evident that the task is yet before us.

The Education Commission appointed at the last meeting of the Southern Baptist Convention will recommend at Asheville that as we now have a Home and Foreign Mission Day and a State Mission Day observed in our Sunday Schools, we use the last Sunday in June as Christian Education Day.

The tuberculosis death rate in the States whose records have been kept, is twenty-five per cent less than it was ten years ago. This is due in large measure to the educational campaign conducted by the Anti-Tuberculosis League. Everybody who bought a red cross stamp helped to save a life.

Jackson is to be honored this year with the meeting of the State Teachers' Association, May 4th, 5th and 6th. There will probably be the largest attendance in its history and Jackson is preparing to give the teachers a warm welcome. The Baptist Record office will be glad to greet all the Baptist teachers and other friends.

In Mississippi we are ahead of what we had given at this time last year, though less than one third of the year's apportionment of \$35,000 has been raised. The figures are relatively somewhat better for the whole South. If every church comes up with its apportionment as published in the Record three weeks ago, there will be no debt.

A brother sends a copy of what purports to be the oath of initiation in the Knights of Columbus, a Catholic political, social, religious, military organization and asks if this is really the oath they take. This is a subject on which we have to plead ignorance. And we don't know any way to find out except to join the Knights of Columbus and that—well that is at too great a cost. Secret organizations are not in accord with the spirit of democracy.

The editor of the Watchman Examiner, who was present at the Panama Conference writes thus of the efforts there to unite the denominations. The stock argument is: "We have gotten together in business; why cannot we get together as churches?" The argument utterly disregards principles and makes a god of economy. "Repudiate principles if necessary, but save dollars in administration," seems to be the slogan. No sensible man believes in waste, but hot indignation possesses our soul when men call the doctrinal questions that separate great denominations "mere whims."

## THE BAPTIST RECORD

### THE MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

Martin Ball.

The Convention was called to order in the beautiful Baptist church. Pastor Whitfield spoke some gracious words of welcome and introduced Dr. I. B. Quinn, mayor of the city and deacon of this church. His address was very brief, but pointed. He opened wide the homes of the city and assured the messengers that every one in the city was glad to have this convention in our midst. President Barksdale called on W. A. Jordan to respond to the address of welcome, which he did in a happy, felicitous manner.

Dr. James A. White, president of the B. Y. P. U. A. was requested to speak instead of President Barksdale. Dr. White is a native Mississippian. While he was in Canada recently he thought it was necessary to change the B. Y. P. U. to the B. Y. W. U., nearly all the young men had volunteered in the English army. He stressed the social interest of the churches. Our great effort in B. Y. P. U. work is to train for service. Never forget prayer, song and work. This will develop spirituality. Some of our prayers do not get higher than our heads. Dr. W. T. Lowrey preached the Convention sermon, using as a text Rom. 1:14-15. Paul says he is debtor to everybody in the world. Two ways to be in debt.

Somebody does something good for you. You do something for somebody else. Has God ever put into my hands anything for the world? How much money would you have if somebody else had not done so much for you? How came it had I had my training of a Godly mother and a great, noble father? I played no part in this. It was all given to me. The Gospel, the church, the Bible, and all the other blessings of life come to me. What did all this come to me for?

This is that you might be a blessing to others. If you want anything to stay in your possession you must pass it on. If you have knowledge and want to increase it pass it on. If you want your influence to live, pass it on. If you want your usefulness to live pass it on. The only way you can keep money is to pass it on. Receiving is good enough for the stagnant pool. The gushing fountain gives and purifies. The Bible says gold and silver will canker. It cankers you. Everything we have was given us. Paul viewed all these things and then said, "I am ready." The sermon was great. The Convention sang "Jesus Paid It All." Everybody was happy over this glad hour.

The Convention elected T. J. Barksdale president; Jesse Sweany, secretary, and treasurer.

Two services were held Wednesday morning, one for the Sunday School workers at the Baptist Church and one for the B. Y. P. U. workers at the Methodist Church. J. E. Byrd presided at the Baptist Church and W. E. Holcomb at the Methodist Church. The joint session was held at the Baptist Church. Dr. A. T. Robertson of Louisville, Ky., was to be present but a previous engagement prevented. Dr. R. M. Inlow, of Memphis, occupied the hour. He spoke earnestly and effectively, especially of the teachers' opportunity and work. It was a heart talk. The audience was moved to tears by the wonderful portrayal of the good teachers' influence.

Dr. E. E. Dudley conducted the inspirational hour. The Clark Memorial Quartette sang one of their inspirational songs. Dr. Dudley gave a brief inspirational talk.

Our own Arthur Flake spoke in the morning and afternoon at the Methodist Church on the fundamentals of B. Y. P. U. work. Showing that a B. Y. P. U. is and what it is not. A union is the training service of the church. The relation of a B. Y. P. U. to the church is the same as the relation of the preaching service, or the teaching service or the prayer meeting. The relation is not as great but bears a similar relationship. The preaching service is worship. The Sunday School is teaching—the prayer meeting is worship in prayer and song. He gave

the authority of the scriptures for the B. Y. P. U. No one is naturally a B. Y. P. U. leader. He must study to understand his work. Mr. Flake interspersed some sharp witty sayings that held the audience and kept the attention of all present.

Other speakers discussed the B. Y. P. U. work. J. H. Hailey made an interesting talk on "The Best President," J. Norris Palmer showed who was the "Best Secretary." W. S. Allen conducted the praise service. V. M. Hailey, "The Best Reader's Leader;" E. G. Hightower, in a most attractive manner, "The Best Group Captain." All of these talks were of exceeding great interest. Full of instruction. Every phase of B. Y. P. U. work was discussed in full. This scribe could not be at two places at the same time and cannot tell what was done in the Sunday School conference under the leadership of J. E. Byrd. One unique feature of Wednesday evening was the singing of a duet by the pastor, Theo. Whitfield, and his wife. The people were all charmed and thrilled with the song. The Clark Memorial Quartette was called for and sang, "The Ninety and Nine." Dr. R. M. Inlow of Memphis, gave another soul thrilling address. He said he had attended many of these conventions but had never seen a more inspiring meeting than this. His subject was "An Engagement with God." Did you ever feel that you had an engagement with God? Much as I may be anxious to lead men to God our Father up yonder is more interested. Did you ever have a man tear away from you because he had an engagement? God made an engagement with Moses one time. The angels said tell the Apostles He wants to meet them in Gallilee. He didn't want to meet them any more than He wants to meet with us. When God wants you to come into His presence you are busy looking after banks, merchandise, and farming. Moses might have said, "Lord, you know what a fool I made of myself when I threw down the other tables." Much of the Bible is addressed to the down and outs. The man who is discouraged. Am I to have my ease while my Lord calls me to labor and toil? Don't fear what will happen if you can give God an audience. God says to Moses get ready and come up in the mountain in the morning. God says I want you to come along, just you and I alone, no cattle around. It is hard for God to get the people to leave the cattle behind. I am sure Moses felt his unworthiness. He bowed his head down and didn't look at God. But God never hides His face. Can I carry anything in these hands? Yes, I have a dollar. He can use it. God says I will do the writing if you will get the stones to God. He will write the message. Wash your hands of that thing that God can't use. If you can't carry in your hands that which is unclean wash your hands in the blood. Take to God a character washed in the blood. I am not uneasy what you will bring down from the mountaintop if He can get you into the mountain. I am not uneasy about the writing on the stone, if you will take the stone up into the mountain. Many times during the delivery of the message the awful silence and seriousness was oppressive. The Quartette sang a hymn that exactly suited the occasion. It was the universal sentiment that this was the mountain peak hour. An offering of \$280 in cash and subscriptions was made to meet the indebtedness of this convention and provide a program for the 1917 convention. All Sunday Schools in the State are requested to send a small amount to Jesse Sweany, Durant.

Thursday morning opened bright and clear. The attendance at the B. Y. P. U. and the Sunday School sections was excellent. Miss Minnie Brown, who is the successful superintendent of the primary department of the splendid school at Pontotoc, told in the most interesting manner, the way she conducts her work. She had a good display of the work done by the pupils in her department. One could not help from thinking of the pastor of the little school out yonder in the country—four walls and a roof.

Thursday, March 23, 1916

How all this can be worked and what can be done to make my school a success.

Dr. E. E. Dudley, of Hattiesburg, spoke to the joint session at the Baptist Church. His subject was "The Fundamentals of Christian living." Every messenger present felt stronger. He showed from the scripture the happy thought and fact that we are "kept" being in Christ Jesus. We are now the Sons of God—do not have to wait till we get to Heaven to obtain salvation. God requires that we trust him to keep us. God has called us for specific service. We must trust Him to give us strength to accomplish this work. All is in vain if we fail to trust Him. The man or woman who refuses to obey God's commandments shows there is something wrong. We work out the salvation with fear and trembling lest we fail to carry out the wishes or fail to carry out the will of God. Not fearing that you lose your salvation God has put that within you and the devil can't take it away. The only question that comes to me am I making any sacrifice for my Lord? I find self asserting itself. Are we making any sacrifices—are we placing all on the altar for God. Are we working for the salvation of the lost? We are not willing to forsake all for Jesus. The result of all this is fruit bearing. The real purpose of Jesus in your life is bringing forth much fruit. Then will come the crown.

Dr. R. M. Inlow spoke during the inspirational hour.

It is not an A-1 school where the junior department fades away and is seen no more till next Sunday morning. He thought the Mississippi Convention should memorialize the Sunday School Board to have in the requirements for an A-1 School that at least 50 per cent of the junior department shall attend the preaching services. The pastor must know his school—the heads of every department especially.

The following resolution was offered and adopted by the convention unanimously:

Resolved the Mississippi Baptist Sunday School and B. Y. P. U. Convention now in session at McComb, expresses genuine approval of the Anti-Saloon League in securing the passage by the Mississippi Legislature of the Weakley prohibition bill, limiting the shipment of all liquors into the State to one quart every 15 days—and the passage of the anti-advertising liquors in the papers throughout the State.

We further most heartily commend Dr. T. J. Bailey, superintendent of the Anti-Saloon League for his effective labors in procuring this legislation.

Gaines Dobbins discussed "The Best B. Y. P. U. Pastor." He should be a man of experience. He will be to the manor born—and in sympathy with the spirit of youth, the spirit of mastery, of striving.

Youth his ideals. At my conversion I found Jesus as my ideal. The best pastor is fired by a purpose to repeat himself in the youth imitating himself. He wants his life to be a whispering gallery. The ideal B. Y. P. U. pastor must know the books on that subject and know kindred spirits. He must know the world in which he lives—he must know his young people and he can't find that out second handed. He can find them out when they are off guard. What should he do? He will have to specialize. There is no royal road to efficiency in B. Y. P. U. work. He must mobilize—get them together—and then utilize his young people. The B. Y. P. U. is your recruiting station. The ideal pastor is going to spiritualize—not mechanical.

The Durant Senior B. Y. P. U. presented a demonstration of the manner that Union works. There were sixteen present. It was a representation of the way the work is conducted regularly. It was interesting and instructive.

The Convention voted thanks to the Durant Union for the splendid demonstration given and for the helpful suggestions.

The president announced that Arthur Flake would speak next and he "was the only one of his kind in captivity, so far." Flake spoke of the fundamentals. The object of the B. Y. P. U.,

the unification of Baptist young people's Union—other words to train young people to lead in public prayer—to testify for Christ—stands for the training school in evangelism; a place to do personal work and future Sunday School teachers, and training the young people to be deacons, our motto is, "We study to Serve," not to hang it on the wall but hide it in his heart, training in church membership. The B. Y. P. U. is to look out after every one, the individual. The talk was full of helpfulness.

The committee on nominations reported and in their report recommended the officers for the year and to preside at the next convention. So the Convention now in session at McComb has two sets of officers. Certainly we will keep straight now. The young people thought it was all right, some a little older did not.

Pontotoc was selected as the next place of meeting.

The hospitality of the citizens of McComb was unbounded. The good people made everybody happy.

There were over 300 in attendance. The largest Sunday School Convention we ever had. The inspiration to be caught from any session you might attend was great.

This scribe was entertained by Bro. E. E. Johnson. Dr. E. E. Dudley was our room mate. Everybody thought it the best Convention ever held in the State.

#### MISSISSIPPI COLLEGE TIDINGS.

Dr. R. A. Venable preached two great sermons for us recently. His presence as well as his preaching did us all good. He is one of Mississippi College's most distinguished sons. He is a master of his subject—the Bible.

Dr. W. T. Lowrey was with us at chapel one morning last week. His presence is always inspiring and helpful, and he always has something good to say to the students. We want him to come as often as he can.

Several new students have entered for the last term's work. The latest arrivals are J. H. Satcher, J. A. Travis, J. G. Hollingsworth and C. T. Davis. They are getting down to work and all seem to mean business.

Dr. Weatherspoon, of the Southwestern Theological Seminary, was with us last Thursday. He is making a tour of the Southern Baptist colleges in the interest of the Baptist Students' Missionary Movement which is to be held at Fort Worth, March 23-26. This will be the first meeting of its kind that our people have held. The students here are very enthusiastic over it. R. C. Peebles, T. M. Peebles, A. S. Johnson, Floyd Mahaffey and D. R. Patterson were elected delegates. The faculty and student body have raised enough money to pay half of their expenses. We think that this is a step in the right direction, and we are expecting great good to come from the Fort Worth meeting.

Prof. Wallace, Winston Borum, W. B. Kenna, Virgil Haley, W. S. Bullard, and Carter Ulmer attended the Sunday School and B. Y. P. U. Convention held at McComb last week. They report a good time and a great blessing.

J. G. Warwick, who has just closed a very successful term as principal of the Antioch High School in Rankin county, spent a few hours with us this week. Warwick graduated with the class of '15, and was considered one of the best men in his class.

There was a very spirited debate last night between the Freshmen of the two societies. The question under discussion was, "Resolved, That the present Legislature should create a pardoning board." The Hermenians had the affirmative, while the Philomatheans were satisfied with the present system. The Hermenian debaters were Clark, Hoyle, Houston and Tate; the Philomathian speakers were Wilson, Webb, Riser and Borum. The decision was unanimously in favor of the affirmative. All of the speakers did well, and showed that they had spent much time and given much thought to the preparation of their speeches.

We had four very distinguished visitors at the college chapel Thursday morning in the persons of Prof. and Mrs. Calhoun, Superintendent W. H. Smith, and Dr. Harry R. McKeen, secretary of the Southern Conference for Education. Superintendent Smith said some very helpful things before introducing the main speaker of the occasion, Dr. McKeen. We have never heard a more masterly address than that delivered by Dr. McKeen. We all went away wanting to live better and to render more efficient and more acceptable service.

D. M. NELSON.

#### SERMON OUTLINE.

J. R. G. Hewlett.

What Baptists believe concerning God's purpose of Grace. (The Doctrine of Election.) Read Eph. 1:3-14.

Introduction. Some preliminary statements:

1. God, as Creator, had the sovereign right to form and fashion His creatures as He pleased.

a. He endowed man with the faculty of reason.

b. He endowed man with freedom of will; the right and power of personal election or choice.

2. God, the Creator, had the sovereign right to place such restrictions around His creatures, as might be consistent with His purpose.

a. He did place restrictions around man.

b. He made man responsible for the use of freedom of will.

c. Man did not appreciate the gravity of this responsibility and brought his will into clash with God's will, resulting in man's fall into a state of depravity and condemnation.

3. God, the Creator, had the sovereign right to put into execution His eternal purpose of grace, looking to the redemption of man.

4. The purpose of this discourse is to unfold what Baptists believe concerning this purpose of grace.

Baptists believe:

I. That election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners. Jno. 15:16; Rom. 11:5, 6; Tim. 1:8,9; Pet. 1:1,2; I. Jno. 4:19.

II. That election is perfectly consistent with the free agency of man, and comprehends all the means in connection with the end. Mat. 20: 13-16; Jno. 10:14-16; Acts 13:46-48; 15:14; II. Thes. 2:13-15.

III. That election is a most glorious display of God's sovereign goodness being infinite, free, wise, holy and unchangeable. Jer. 31:3; Mat. 20:15; Eph. 1:8-14.

IV. That election excludes boasting and promotes humility, love, prayer, trust in God and active imitation of His free mercy. Rom. 3:27; I. Cor. 1:25; 3:5-7; Col. 3:12; Eoh. 1:15; Acts 1:24.

V. That election encourages the use of means in the highest degree. Jno. 6:37-40; Rom. 8:27-30; I. Cor. 9:22; II. Tim. 2:10.

VI. That election is the foundation of Christian assurance. Isa. 42:16; Rom. 11:29.

VII. That to ascertain election with reference to ones self, demands and deserves the utmost diligence. Phil. 1:12; Heb. 6:11. Pet. 1:10-11.

#### MISSIONARY DAY, SUNDAY, MARCH 26th.

Wm. H. Smith, Secretary.

Let us make it a great day. It should be used to give everyone of our vast number of Sunday Schools a mighty missionary uplift. At the same time this Missionary Day can be used to lift the burden that is now pressing upon the great work of our two mission boards.

We hope that a large number of Sunday Schools have made special preparation for the program. If not, it is perhaps too late now to arrange an impressive exercise, but it is not too

late to observe the day. The missionary lesson can be emphasized and the offering can be made a success.

There is still time to make special plans for the offering without which it will not be a success. A cash collection taken in a casual way is better than nothing, but it is not likely to represent either the ability or the willingness of the school. It is very important that a proper aim be set for the amount which the school will try to raise.

Is a suggestion in order? How would it do to try to get all the members of the adult classes to give to this special offering at least one day's wages or income? A large and prominent denomination tried that plan last year in all its churches for a special missionary offering and secured hundreds of thousands of dollars as a result. Try it in your Sunday School. If the members of the classes have not the money with them, they can agree to the plan and bring the money later.

It is important to remember the proposition fixed for the division of the offering between the two boards. The committee representing the Sunday School Board and the two mission boards have asked that the proportion be four-tenths to home missions and six-tenths to foreign missions. This proportion should be observed in all of the states, even in those where the usual proportion for the division of mission funds is different. The money should be designated in this proportion when it is sent forward through the regular channels. It will be a great help to the two boards if the money for this special offering can be forwarded immediately.

Shall we not all for one time at least make a united and hearty effort for this missionary day offering? Its success would send a thrill of joy through the hearts of our devoted missionaries both at home and abroad.

#### OUR LIVES AGAINST YOUR MONEY— A CHALLENGE.

We, the thirty-three student volunteers for foreign missions now in the Southern Baptist Theological Seminary, hereby challenge the other more than two and a half million Baptists in the South to furnish the money to support us and equip us as we lay out our lives in the battle for spiritual conquest of the world under the banner of Jehovah of hosts. **We put our lives against your money.** We would go to the very "border marches" of the kingdom to fight a battle that is as much yours as ours; we cannot go without your money. The years of struggle to prepare ourselves, such talents as we have, our love of the homeland and home folk, our lives, are staked against your bank accounts as we call on you to join us in seriously undertaking this the supreme task of the church of Christ. In this challenge we speak not only for ourselves but for the scores of volunteers in our other Baptist schools, for those who have been told they could not go or told to wait because of lack of money, and for the scores more who stand ready to volunteer if there were any chance of going. Seven men in this Seminary are now waiting for you to put up the money to send them this year. **If you are a Christian, this is as much your task as ours.**

"Will a man rob God? Yet you have robbed me" (Mal. 3:8). Let us not longer rob the Savior who died for us and the millions upon millions of our human brothers and sisters for whom He died, but who do not yet know of His love and His death for them; let us begin to learn that salvation can come only by way of the cross, that self must die if the soul would live.

One of our Baptist exchanges summing up an article on the necessity of denominational schools providing vocational education to fit young people for the actual work of life, says: "We must either change our educational program or get out of the field of education."

Thursday, March 23, 1916

## The Baptist Record

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## EDITORIAL.

## COME IN, THE WORK IS FINE.

One soweth and another reapeth. He that soweth and he that reapeth shall rejoice together. There was never a time in the history of modern missions when the harvests were better than today in the fields where our men and women have gone to gather souls into the kingdom of God. More than a hundred years of sowing and cultivation in the world field are bringing results today that are making glad the city of our God. Others have labored and we are entering into their labors. "And these all having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." God has reserved for our generation, for His people today, a share in the consummation of His kingdom. In spite of the disturbances in Europe on account of the war, God has shielded nearly all our mission fields about with a wall of His good providence, and in a marvelous manner the work of our American missionaries has gone ahead, and multitudes of souls are being saved. It ought to provoke us to praise and gratitude that our mission fields have remained undisturbed when the rest of the world is in the throes of war.

But it is not only an occasion of gratitude, it is a call to immediate and unusual effort to bring those who sit in darkness to the knowledge of the true God. It is our opportunity to press the work with all our strength. The appeal to save the boards from debt is weak in comparison with the enlarged opportunity to extend the kingdom of God. The advance that is now open to us ought to make us forget that there is any debt except that we are debtors to the men and women who have not the gospel.

Ours is as real a share in the work as those who have gone forth to the far flung battle line. As the Lord teaches the disciples at Jacob's well, it is a co-operative work, co-operative not only between those separated by time but by space. They cannot do their work without us, and we cannot do the work without them.

The opportunity is as much ours as theirs. God graciously distributes the privilege among all His people. And we shall share the joy and the reward equally with them if we avail ourselves of our opportunity as they have of theirs. Theirs may be a more prominent share, but the reward is according to the faithfulness of those who labor in the task. If we do our part as well as they do theirs, our reward will be equal with theirs. Our share now is to sustain them in our prayers and our gifts to the work. Let us take our Lord at His word and obey His command to give the gospel to every creature. It is only in this way that we can enter into the joy of our Lord.

## DO IT YOURSELF.

Ordinarily when we speak of discipline we think of something imposed from without. This is the first and more usual method of undergoing discipline, for the period of infancy and youth is a large part of life, and throughout much of this we are under bondage to law, under tutelage of others, under constraint of authority. We shall never in this life get completely from under the restraining and tutoring influence of circumstances, for we are all children of a larger growth. Some of us will more than others need the chastening of sorrow and the checks of providential limitations. We will need to be rebuked by the things that come into our lives; we will need to be guided by "circumstances over which we have no control." Thus we are often made to know what is the will of God, or wherein we have erred in the past.

But there is another sort of discipline that we are in great danger of undervaluing and entirely neglecting; this is the discipline of ourselves, the self imposed and self exercised discipline. Paul says, "I buffet my body, and bring it into bondage, lest after I have preached to others, I myself, should be rejected." He had buffeting from without, as he said, "We both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place." Besides this he said he had a thorn in the flesh, a messenger of Satan which buffeted him. But even these things did not relieve him of the necessity of self-discipline. It is well for us if we assume the right attitude toward the things that come upon us which we cannot escape, if we submit to them with cheerfulness and faith. But the highest attainment is not mere submission to the inevitable but the taking ourselves in hand for rigid discipline that we may be in the best spiritual condition and may render to God and the world our best service.

Men do this for physical health and excelling in athletics. Corpulent people train down and abstain from certain kinds of food, that they may be active and healthful. Amateur and professional athletes undergo rigid and long continued training that they may win. It was just this figure that Paul uses when he spoke of buffeting his body. He voluntarily denied himself things which might be innocent in themselves in order that he might be able to render the best service to others. He "did all things for the gospel's sake." "Every man that striveth in the games exerciseth self control in all things."

We have rather overdone the "clay in the hands of the potter" idea. We have thought of ourselves if not the victims at least largely the creature of circumstance. We have left the whole responsibility of our development on the conditions about us or the constraint of new forces within us. To be sure God is in the world and God is in us. All things without will work together for good, and God works in us to will and to do. But in the same breath we are urged to work out our own salvation. God may not need our help, but we greatly need to help ourselves. Strength of will and force of character can not be given us or attained without our own effort. A condition of flabbiness and inefficiency is inevitable when we wait on somebody else or depend on outward circumstances for the guiding and determining our lives. God made us in His own image—with will and purpose of our own and we must need take ourselves in hand to make our lives what they should be.

Perhaps we have been driven from the path of self discipline by the self-inflicted penances of the Romanist. If they have gone to one extreme in fastings and solitude and self-imposed suffering, we have gone to another in never fasting at all, and shying at any unpleasant duty, and making our religion one of comfortable pews and easy going, self indulgent pleasure seeking. If we have refused to subject ourselves to ordinances such as "touch not, taste not, handle not," we should be willing also to say "For my brother's sake I will eat no meat." If we would have the joy of the Lord to be our strength, we

must be willing to rejoice in suffering for others and fill up that which is lacking of the afflictions of Christ in our flesh for his body's sake which is the church.

## SUFFERS VIOLENCE.

Seeing recently what seemed to this writer a misinterpretation of "The Kingdom of Heaven suffers violence," written by one of the most eminent of our Southern Baptist preachers and scholars it was thought likely that many others had puzzled over this passage in their reading and could be helped by a further study of it. The passage occurs in the discourse of Jesus about John the Baptist when the disciples of John had been sent with the inquiry "Art thou he that should come or we to look for another?" Jesus sends them back to the prison with a message to John and then turns to the multitude to speak to them about John. He is seeking to give them a proper appreciation of his character and ministry. He says there has never been one born of woman greater than he, and there has never been such immediate and wide spread results from any man's preaching. He is not a voluptuary tarrying in the homes of the well to do and enjoying their rich viands. He is not a man who follows the fashions in clothes and is fitted out in the latest toggery. He is not even seeking the reputation of a splendid preacher or prophet. He is more and better than that, He is one who brings the Savior and the lost world face to face. He is not a reed shaken by the wind, not a man clothed in soft rainment, not a speaker of superlative eloquence. He is the Lord's messenger, who goes before His face and prepares the way before Him. By way of parenthesis He says however, that one who comes after him can do more than John did.

And then He proceeds to characterize the results of John's preaching. It is a great awakening, a mighty upheaval, a spiritual earthquake and cyclone. From the very time when he began to preach the effects began to be felt, the hearts of the people were deeply moved. There was a breaking away from sin a mighty turning to God. It was as if the whole band had been startled into a sudden revolution. Men left their homes and their habits and their business. They began to seek God as a besieging army. Here is the figure that Jesus uses: From the days of John the Baptist until now, the kingdom of heaven suffereth violence and men of violence take it by force. Far from disparaging the work of John or the method of his working, Jesus looks on it with nothing but admiration. It is only in this spirit of earnestness that men ever succeeded in becoming Christians or succeeded in leading others to Christ. Men of violence are the ones who take the kingdom of heaven by force.

Of course this does not warrant physical violence in making Christians of people any more than that Jesus taught that the truth was to be established by the sword when he told the disciples to sell their clothes and provide themselves swords. It was a strong figure that insisted upon mental and spiritual preparedness. And so Jesus in speaking of the work of John characterizes the great revival that attended and followed his preaching likened it to an army breaking through the gates of a besieged city. It is just such a condition as follows the preaching of Billy Sunday and followed Moody and Whitfield and Wesley and Finney and every man in some degree who calls men to repentance toward God.

Some things we ought to get from it as permanent lessons. There can be no great advance in the kingdom, no rapid strides of God's army without deep earnestness and fixed determination. It must begin with the preacher, and characterize his presentation of the truth, and it must spread to those that hear him. His love of truth and righteousness must be so strong and uncompromising as to lift men out of themselves and their sins. It must be so contagious

as to gather men to him in the same love of it and obedience to it. The movement gathers momentum as it goes. Crowds gather and lines are more closely drawn, feeling more tense and confession and desire and conviction more strong and outspoken. It is a glorious time when the battle is on, sin is being put to the sword and the forces of iniquity to rout.

Jesus inserts a caution here worthy of earnest consideration; that is that different men may have different methods of attaining the same result. He did His work one way and John did his another way. Both were right and wise, for both were justified by the results. John and Jesus were unlike in their habits, one living alone, the other mingling freely with all; but the results were good in both cases and much alike. We are not to condemn one man because he does his work differently from ours, or because his methods are unlike those we are accustomed to. Captious people complained of John and complained of Jesus. But the wisdom of their course was justified by the results of their labors. The work spoke for itself.

But a further lesson which we ought by all means to remember is that the success of John can be repeated and multiplied by men in the kingdom today. John's success was marvelous with the limited knowledge of Jesus that he had. It is nothing against him to say that he knew less about Jesus than the average Sunday School scholar of today. The facts of Jesus' life were yet in the future; the truths which He spoke were yet unuttered. There was no New Testament and no Pentecost. He that is least in the kingdom of heaven today has the advantage of John and has instruments of power of which John was ignorant. We can and ought to surpass John in our service to the Master. The way is open to us, to any of us, to the least of us as it was to him. Down through all time God has chosen the weak things of the earth to confound the mighty. There is no reason for discouragement to any and no cause for anybody today to think that he can't do anything worthy.

#### DR. McGLOTHLIN'S RECENT BOOK.

Dr. McGlothlin has given to the world several contributions to its religious literature, but it is doubtful if any of them have done as much to make the truth known and present it in a way that appeals more strongly to the spiritual instinct and love of truth in Christians than the recently published book on "Infant Baptism." The subject would seem to sound a controversial note and awaken opposition of those who cherish the child rite, but it is written in the painstaking and dispassionate manner of a historian, and from the historical point of view. Dr. McGlothlin's work for many years as professor of Church History in the Southern Baptist Theological Seminary qualifies him in an eminent degree for this undertaking. With the calmness of truth he has laid the axe at the root of this tree of error and discord in the human family, showing its origin and source of support. He has struck a blow at heresy in what is at once its weakest and most vital point. The introduction is by Dr. E. Y. Mullins. The Sunday School Board has added another volume to their growing list of good books. The price is fifty cents. The preface is so well spoken that we hope to reproduce most of it at another time.

**Dr. O. F. Gregory and wife, of Baltimore, recently celebrated their golden wedding. He has been one of the recording secretaries of the Southern Baptist Convention for nearly forty years.**

The Biblical Recorder says, "We happen to know of a good pastorless church that pays a salary of \$1,600 and house rent. No tobacco user need apply." And this from the "Old North State" where most Mississippi tobacco users get their "goods" (?) The world is moving.

#### THE WEEKLY PRAYER MEETINGS

Is your church planning for a revival meeting this spring or summer? A great wave of revivalism ought to sweep Mississippi with the beginning of these special meetings. Why not begin to study and pray and plan now for a great outpouring of God's Spirit on your church?

#### SOUL WINNING.

John 4:1-41.

Read, re-read and ponder this Scripture. It is a marvelous portrayal of the Master Preacher's method as a soul winner. Note the circumstances:

1. A weary, worn Preacher.
2. A guilty, lost woman.
3. A point of common interest.
4. A revelation of sin and need.
5. A remedy provided and accepted.
6. A saved, joyful witness.
7. A refreshed, exalted Preacher.

#### THE MINISTER AS A SOUL WINNER.

By R. L. Motley, D. D.

Soul winning should have the best place in a preacher's life and labors. Feeding sheep is important, but fishing for men is even more important. Strengthening the saints is a work that angels might well covet, but rescuing souls is a task that directly called for heaven's very best. Any man may well doubt his call to the ministry who does not feel some evangelistic fire burning on the altar of his heart.

1. The great commission, "Go, ye, therefore, and disciple all nations," calls every minister to the work of soul winning.

2. Christ, Himself, came "to seek and to save that which was lost." John 17:18 and other Scriptures make it clear that this should be the aim of every minister of the gospel.

3. The pastor who cultivates the evangelistic feature of his call will naturally feel a keen interest in planning for every form of missionary and benevolent endeavor. He will also be more active in organizing the forces of his own church for larger efficiency in soul winning.

4. The reflex influence of soul winning upon the preacher's own life repays him a thousand fold for every effort in this direction. One is always at his best in a successful endeavor to lead the lost to Christ.

5. The truly consecrated evangelist fills a position of far-reaching importance. However, his labors are necessarily brief at any one place. The pastor may keep up the work of soul winning the entire year. At least one service each week in full-time churches should be made evangelistic. This has always been the custom of the writer, often with good results.

West Point, Miss.

#### HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 9.

#### "TITHES AND OFFERINGS."

The express charge in Malachi 3:8 is that the people were robbing God in the matter of "tithes and offerings." Now, these two are different. The "tithe" is the tenth of one's income. That much every one owes God, regardless of the sacrifice it costs the individual who gives it. It is God's by right of His assessment upon whatever He allows us to have.

It is all very much like this: Two individuals enter into contract to accomplish a certain very important work. One of these individuals is rich in money; the other has nothing. But by the terms of the contract the rich individual is to furnish the individual who has no money with all the means necessary to enable him to plan

and execute successfully the contemplated work.

However, this money is to remain **vested** in its original owner, but is to be **invested** according to the good judgment of the individual to whom it is committed, upon condition that ten per cent of the income from such investment be placed to the credit of the individual furnishing all the capital, and used sacredly for him in accomplishing the contemplated work, while the **nine-tenths** of the income from the investment is to be added to the original capital, and invested and used by the party of the second part in the interest of the contemplated work.

Of course, this little illustration merely hints at all that the Bible means in its repeated declaration that we are God's stewards. All that we have He has merely committed to us to be used in His name and for His glory and interest.

"God has made all things for Himself." "The land is mine." "Every beast of the forest is mine." "And the cattle upon a thousand hills." "The silver and the gold are mine." "The sea is His, for He made it." "The earth is the Lord's and the fulness thereof." "Ye are not your own; for ye have been bought with a price." "What hast thou, thou didst not receive?"

Now, why does God allow us to have anything? Answer: "His purpose is that in its possession and proper use we may glorify Him in helping His cause along."

And the only proper way to start, even in that direction is to accept whatever we have as God's commitment to us, upon the condition that one-tenth of it all goes directly to His credit.

But paying God His tithe is one thing; making Him an "offering" is another.

For the life of you, you cannot divorce the idea of "offering" from the idea of "sacrifice." One's gift is never an "offering" until it reaches the point where it becomes a "sacrifice" to the giver.

With some the tithe is indeed a sacrifice; with others, it is not. The writer knows men and women who can give God a fourth, and half, and three-fourths, and even ALL, with a great deal less sacrifice than many others can give Him one-tenth.

It is very possible for one to sidetrack his conscientious duty before God in the matter of his **pay** by running his life out on the little spur of only one-tenth of his income.

The only correct way to look at the tithe is from the viewpoint of what it costs the giver. It is not the size of the gift that counts, but what it costs to give it. Not the amount one **gives**, but the amount **left**, is the thing that determines whether or not one's tithe is also one's **offering**. This is why the widow's quarter-cent was more than all the great gifts. Hers was an "offering," theirs were only "gifts."

Go through the list of the membership of your church; pick out the most liberal member you have, in proportion to his or her real ability, and use that member as the standard of giving, from the viewpoint of what the gifts cost.

The poorest soul on this earth may not be able to give but very little. But the sacrifice involved in the gift itself makes the gift an "offering." And, friend, until your gifts cost you in proportion to what that gift cost the giver, that gift is greater, after all, than yours.

Two little expressions from Paul show the difference between giving a tenth, and giving to the point of sacrifice: "As God hath prospered you;" and, "Always abounding (running over) in the work of the Lord."

God demands our tenths; but until we have given to Him to the point of real sacrifice, we have not made Him an **offering**.

Corinth, Miss.

Bishop Candler visited Jackson recently in the interest of the new university the Methodists have founded at Atlanta. The Methodists of Mississippi are asked to give the money to erect L. Q. C. Lamar Hall for the law department. And they will do it.

## THE BAPTIST RECORD

### PROGRAM SOUTHERN BAPTIST PRESS ASSOCIATION TO BE HELD AT ASHEVILLE N. C., MAY 16-17, 1916.

MAY 16.

2 p. m.—Devotional exercises, conducted by the president, Z. T. Cody.

2:30 p. m.—The Cash Basis for the Denominational Paper; Is it Desirable?—R. H. Pitt; Is it Practicable?—S. M. Brown.

3:15 p. m.—The Price of the Denominational Paper—E. C. Routh, H. C. Moore.

4 p. m.—The Denominational Paper and the Mission Journals—E. J. N. McKinney, V. I. Masters.

4:45 p. m.—The Denominational Paper and the W. M. U.—Miss Kathleen Mallory.

7:30 p. m.—Devotional exercises, conducted by Archibald Johnson.

8 p. m.—The Denominational Paper as an Advertising Medium—F. W. Barnet, C. P. Stealey.

8:45 p. m.—A Southern Baptist Advertising Syndicate—Thos. A. Johnson, J. W. Cammack.

9:30 p. m.—Medical Advertisements in Religious Papers—P. I. Lipsey, E. O. Ware.

MAY 17.

8:30 a. m.—Devotional exercises, conducted by William Francis Fry.

9 a. m.—The Denominational Paper and the Denomination. What the Denominational Paper Owes the Denomination—Z. T. Cody. What the Denomination Owes the Paper—W. H. Smith.

9:45 a. m.—The Denominational Paper and Denominational Boards—E. C. Stephens, E. E. Folk.

11:45 a. m.—The Denominational Paper and the Pastor. What the Paper Owes the Pastor, A. J. Holt. What the Pastor Owes the Paper, I. N. Penick.

12 m.—Election of Officers and miscellaneous business.

12:30 p. m.—Adjournment.

The principal speeches will be limited to 15 minutes. Other speeches on the subjects to 5 minutes.

Z. T. CODY,  
E. E. FOLK,  
H. C. MOORE,  
Committee.

### SOUTHERN BAPTIST CONVENTION.

The sixty-first session (seventy-first year) of the Southern Baptist Convention will begin at 3 p. m., Wednesday, May 17, 1916, in the city of Asheville, N. C.

Preacher of the convention sermon—Charles W. Daniel, D. D., Georgia; or his alternate—S. J. Porter, D. D., Texas.

The sessions of the convention will be held in the City Auditorium, Flint and Haywood streets, and the office of the secretaries of the convention, for the enrollment of delegates, will be open in the lobby of the Battery Park Hotel on Tuesday, May 16, 9 a. m. to 10 p. m., and on Wednesday, May 17, from 9 a. m. until the convention is called to order in the afternoon.

All representatives, whether financial or associational, are earnestly requested to present their credentials and be enrolled as soon as possible after arriving in the city. Please do not wait until the last minute.

Representatives, after being enrolled, will be furnished with a badge, without which the ushers will not admit them to the floor of the convention.

State secretaries can greatly aid us in securing rapid and correct enrollment by reporting on their arrival at the office of the secretaries.

### Railroad Rates—Southern Passenger Association.

Tickets will be non-transferrable, and require signature of purchaser at going and transit limit.

Dates of sales—May 13 to 17, inclusive. Final limit returning May 31, 1916.

Persons residing at non-coupon stations, desiring to avail themselves of these reduced fares, will be required to give the agent at their sta-

tions five days' notice, in order that he may procure their tickets.

Time limit may be extended to June 15 by depositing ticket with Joseph Richardson, special agent, 60 Patton avenue, Asheville, N. C., between 8 a. m. and 6 p. m. (Sunday excepted).

Stop-over will be permitted at Corinth, Miss.; Atlanta, Ga.; Birmingham, Ala.; Chattanooga, Tenn.; Nashville, Tenn.; Flomaton, Ala.; Mobile, Ala.; Montgomery, Ala.; Greenville, S. C.; Memphis, Tenn.; Meridian, Miss.; Vicksburg, Miss., and such stop-overs as are authorized in the individual tariffs of the carriers—on either going or return trip, or both, provided passengers who have not had tickets extended, as provided for above, must leave last stop-over point so as to reach original starting point not later than midnight of May 31.

In order to secure stop-over, passenger must make application to conductor, and must deposit ticket with ticket agent, immediately upon arrival at stop-over station.

OLIVER FULLER GREGORY,

HIGHT C. MOORE,

Secretaries.

LANSING BURROWS, President.

### RAILROAD RATES TO THE SOUTHERN BAPTIST CONVENTION FROM POINTS IN MISSISSIPPI.

Aberdeen, \$15.80; Ackerman, \$17.10; Amory, \$15.45; Artesia, \$15.80; Baldwyn, \$14.90; Bassfield, \$20.20; Bay St. Louis, \$21.35; Belzoni, \$20.40; Biloxi, \$20.45; Bolton, \$19.70; Booneville, \$14.55; Brandon, \$18.75; Brookhaven, \$20.85; Brooksville, \$16.20; Calhoun City, \$17.15; Canton, \$19.20; Carriere, \$20.60; Carrollton, \$18.30; Clarksdale, \$18.80; Clinton, \$19.50; Columbia, \$21.90; Columbus, \$15.40; Corinth, \$13.95; Crystal Springs, \$19.95; Durant, \$18.70; Edwards, \$20.00; Elizabeth, \$20.10; Ellisville, \$18.20; Enterprise, \$16.80; Eupora, \$17.05; Forest, \$17.80; Gloster, \$22.40; Greenville, \$20.45; Greenwood, \$18.80; Grenada, \$17.95; Gulfport, \$20.90; Harriston, \$21.35; Hattiesburg, \$18.90; Hazlehurst, \$20.25; Hickory, \$17.00; Holly Springs, \$15.95; Houston, \$16.60; Indianola, \$19.65; Itta Bena, \$19.05; Iuka, \$13.30; Jackson, \$19.20; Kosciusko, \$18.05; Lauderdale, \$16.35; Laurel, \$18.00; Lumberton, \$19.70; McComb, \$21.55; Macon, \$16.35; Mathiston, \$16.80; Meadville, \$21.75; Meridian, \$16.35; Monticello, \$20.85; Moorehead, \$19.40; Mt. Olive, \$19.35; Natchez, \$22.15; New Albany, \$15.95; Newton, \$17.25; Ocean Springs, \$20.35; Okolona, \$15.80; Oxford, \$16.80; Pascagoula, \$19.85; Pass Christian, \$21.20; Pelahatchie, \$18.40; Picayune, \$20.85; Poplarville, \$20.10; Port Gibson, \$21.35; Prentiss, \$20.55; Quitman, \$17.10; Roxie, \$21.85; Shubuta, \$17.50; Silver Creek, \$19.95; Starkville, \$16.45; Sumrall, \$19.80; Tupelo, \$15.45; Vicksburg, \$20.55; Vossburg, \$17.40; Wanilla, \$20.85; Water Valley, \$17.05; Waynesboro, \$17.90; West Point, \$15.80; Wiggins, \$20.25; Winona, \$17.95; Yazoo City, \$20.40.

### MISSISSIPPI WOMAN'S COLLEGE.

Several weeks ago our basketball team went to Columbus and played the team of the I. I. & C., winning the game by a score of 15 to 11. We mention this to show that we are trying to do well everything we do. The I. I. & C. team has met with defeat but twice in the history of the institution; the first time eleven years ago at the hands of the University of Arkansas. Mrs. M. M. Granberry, our primary teacher, who trained our team, deserves a generous share of the credit for the victory.

Field day between the members of the Philomathean and the Hermenian societies is fixed for Saturday, April 8th.

The Glee Club went down to New Augusta on Friday afternoon and gave a concert at the high school auditorium.

Thursday, March 23, 1916

Thursday night we enjoyed a lyceum entertainment from the Dunbar Male Quartet.

Mrs. Nancy Rice Anderson, of the department of dramatic art of Vanderbilt University, has recently given three recitals in the college auditorium. Mrs. Anderson, who was Miss Nancy Rice, of Clinton, a niece of Mrs. Hillman, graduated in expression under our expression teacher, Mrs. P'Pool, who was teacher of expression in Mississippi and Hillman Colleges for some years. Her work was pronounced by all to be the acme of dramatic art.

Rev. and Mrs. O. P. Estes, of Shubuta, spent a day with us on their way to the Sunday School Convention. Mrs. Estes was Miss Frances Ellis, one of our finest Woman's College girls.

J. L. JOHNSON.

Hattiesburg, Miss.

### MISSISSIPPI BAPTIST MEN.

The Laymen's Executive Committee of Mississippi is composed of sixteen Christian men of good business standing. With the seven thousand dollars of the debt properly apportioned among them, it should not be a large task to secure the full amount promptly. They can make effective use of local committees and push this matter to a successful completion in one busy Sunday. Call conferences of men in the various churches and then send committees to see the capable men who are not present. It takes a vigorous and determined effort. I cannot bring myself to believe that this company of business men will be content with anything short of complete success.

The men of Maryland, at last report, had sent in \$2,687.45 on their apportionment of \$3,000.

The men in nearly all of the states are organized and at work on their allotment.

The State mission campaign gave us a late start; besides, there is only one salaried man in the eighteen states to look after organizing this campaign. The men who are expected to do this work are the busiest men in the land, trying to make money to support the various enterprises that appeal to them for support.

J. T. HENDERSON,  
General Secretary.

### HEAVENLY AGENCIES.

A spectre haunts the human breast,  
And man may grieve and drive away  
The Unseen—sent on silent quest  
Of spark divine in mortal clay.  
The thoughts and intents of the heart,  
This power holds in sacred sway,  
And in life's battle plays a part  
That causes man to watch and pray.

There is within the finite mind  
A Factor with the right of way,  
And through the devious paths that wind  
Will lead unto the perfect day.  
And man may burden, bind and sear  
His own God-given heritage,  
And grope in darkness, doubt and fear  
While on this earthly pilgrimage.

A memoir of the living soul,  
The deeds done in the body, show  
The good and ill are on the scroll  
That stands for glory and for woe.  
All else may vanish with the years,  
This record waits the judgment day;  
Nor could a flood of burning tears  
One jot or tittle wash away.

The blood of God's beloved Son  
Is all that ever can efface  
The work by man and devil done  
And all may trust the Giver's grace;  
Nor sit at ease in Zion; nay,  
Go tell my brethren, still resounds;  
We please Him best when we obey,  
And help a brother heal his wounds.

VERITAS.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

### The Awakening of Bethany Church.

"You ask me how it happened—the awakening of Bethany church? Well, it isn't much of a story and I am not much of a story-teller, but anyway I will try to tell you. You see it may help other churches by pointing out to them a way for their own awakening. Did it ever occur to you that our churches are asleep? Well, Bethany was. What her members needed was vision; and I believe that it isn't lack of money that keeps our people from giving, but it is lack of vision.

"We weren't expecting anything unusual that Sunday, but we got it. It was a beautiful Sunday in April and our annual mission sermon was to be preached and collection taken. But that didn't excite us any, for we had slept. I might say, through both sermon and collection many a time before. It wasn't the sermon, either, for that didn't seem so different from usual; but that time it just happened to come home to the deacon. As far as I can remember, the preacher took for his text the old verse about "Go ye into all the world and preach the gospel to every creature," only he dwelt considerable on the 'Go ye.' He said it didn't say anything about taking up a collection, but it did say to 'go,' and that the Lord would never be satisfied until we went.

"Our collection, anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems that the little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself and after dinner he could take what was left on the plates and give that to the dog. So after dinner he picked up the little bits of fat and bone and gristle that were left and took them to the dog. When he got to the dog some one heard him say, sadly, 'I meant to bring you an offering, Fido, but I've only got a collection.'

"Well, it did kind of hit home, for most of us hadn't even given much of a collection, only just enough to look respectable when the plate was passed. But the preacher went on 'till he showed us that this command, 'Go ye,' meant just what it said, that we had to go. And he told us that it meant that everybody had to go, too. Now I always thought there was some special kind of call that came to one here and another there; and, when they felt the call, they had to be a missionary. But he said that wasn't the way, that everybody was commanded to 'go ye' unless they had a special call to stay at home. And even if they had a call at home, they were bound to do their best to provide a substitute to go for them, and to help everybody to go that could. Then he asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trial, or strength against temptation, or comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones went when the darkness of death shut down on them. This was what made life so dark and hard to those without Christ, and in our gifts we were to think of the Lord's command to us and the people's need for us to go.

"After the sermon the choir didn't sing, but the organ played a soft voluntary while the collection was taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you'd meet in a day's journey, as good a neighbor, and as honest a man as ever lived. Nice two-hundred-acre farm on the fifth line, and a fine family, all members of the church. Jim ran the farm; Jack, the second boy, just ready to go to college; and Mary had

her diploma as teacher, and was studying in the Baptist Hospital to be a nurse. The mother, too, was just as nice a woman as you could find anywhere.

"The old deacon had been getting considerable deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon, for as he rose to get the collection plate, he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk; and, as far as I can recollect, this is just about what he said:

"So that 'Go ye' means me and every one of us, and this is the Lord's plate, and what we put into it is our substitute for going ourselves, and shows how much we love Him and how much we think we would have been worth to Him, seein' we don't go ourselves."

"Then he got to the back seat and passed the plate. Now, our back seats are almost always full of young men; and, as they put their money in the plate, the old man went on, 'Twenty-five cents from Sam Jones. My boy, you'd have been worth more than that to the Lord. Ten cents from Dave Brown, five from Tom Stone, and nothing from Steve Jackson; forty cents from four boys and every one of them could go, too; and worth six hundred dollars a year each to their fathers, and only forty cents to the Lord.'

"In the next pew, Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, 'The Lord died for the wife and little ones, too, and they have nothing to give.'

"In front of them was Judge Purvis with his wife and two daughters. 'The price of one of your dinners down town,' half of that pair of gloves you wear,' 'almost as much as you spent for ice cream last week,' 'one box of candy,' were the deacon's comments, as the coins fell from the judge and family.

"The farmer, John Robb, put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb, a little envelope bulging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said, 'God bless you.'

"You may be sure we were all listening by this time, though we didn't dare to turn around, and there were many mighty glad the deacon wasn't taking up the collection in their aisle.

"John McClay's pew came next. 'Worth a dollar a year to the Lord, and two thousand a year to himself,' said the deacon. 'Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommie McClay. Ah, Miss Ellen, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate.'

"Less than last year, James Stevens; and the Lord bless you, too. A new house for yourself, and an old quarter for your Lord, Alex Bovey.

"You take in washing and can give five dollars to the Lord? God bless you, Mrs. Dean. What? and Minnie has some, too, and wee Robbie?

"Fifty- seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have given, Mr. Steel. A bright new dollar bill, and spread out, too, Mr. Perkins. I am afraid ninety-five cents is for show. A check from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord. Two dollars from you, Harry Atkin, is a small gift to the Lord that healed your dear wife.

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought, and you, Miss Marion, only a quarter, and you could both 'go' and support yourselves. Five cents from the father, and

a cent each from the family. I guess John Hull and family don't love their brothers very hard. Ah, Mrs. McRemmon, that meant a good deal of you; the Lord keep you till you join the good man that's gone. Charlie Baker, and you, too, Effie; I doubt if the Lord will take any substitute for you. Nothing from you, Mr. Brantley; not interested, I s'pose. Lost at home; p'raps you're one of them.

"Five cents, Mr. Donald. I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more?"

"Then the old man came to his own pew; and as his wife put on an envelope, said, 'Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord.' Jack and Mary sat in the choir.

"So it went on from pew to pew until the old man came to the front again, and there he stood for a moment, the plate in his hand, fumbling in his vest pocket. But he said, 'No, that isn't enough, Lord; you ought to get more than that; you've been very good to me.' So he put the plate down, and taking out an old leather wallet, counted out some bills on the plate and said, 'I am sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm, now we're getting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord.'

"Then while the old man sat down and buried his face in his hands, Deacon Wise jumped up and said with a lump in his throat, 'Dear pastor, we haven't done our duty. Let's take up this collection again next Sunday,' and a chorus of 'Amens' came from all over the church. And the pastor got up with tears in his eyes and said, 'My friends, I haven't done all I could, either; I want to give more next Sunday, and I'll give my boy, too.'

"Then we sang a hymn as we closed, but it sounded different to what it ever did before—

"Love so amazing, so divine,  
Demands my soul, my life, my all,"

and the organist said she believed it went clear through the roof, and I guess God thought so, too.

"I think the old deacon felt pretty bad when he found out how his day-dreaming had been done out loud, and one or two felt pretty hard at first, but they knew it was true. So that is what started us as a missionary church, and we've kept on ever since. There have been fourteen members of our young people's society go out as missionaries in the last five years, six of our best young men and eight of our brightest girls.

"Jack Bright? He married the organist, and they are out on the borders of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and he's preaching now. The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble.

"You're much obliged? O, that's nothing; I'm glad to tell you. You see, I have two of my own boys that are in the work now, and another getting ready to go. My name? John Donald. You're laughing? Yes, I was the one that only gave five cents that day; what the old man said about putting in the Lord's hand stuck to me. But I hope to give the Lord a boy or a girl for every one of those five cents. Even my two youngest are talking about giving themselves to the Lord completely for service already. You see, the Lord said, 'Go ye' and we're all going! Goodbye."

Rev. J. H. Lain reports a good day in East McComb church when he had W. E. Tynes for some lectures. He baptized two and received nine others by letter.

Thursday, March 23, 1916

**Mississippi Woman's Missionary Union Page**

MISS M. M. LACKKEY, Editor.	Jackson
Direct all communications for this department to the editor.	
MISS FANNIE TRAYLOR.	Jackson
Young People's Leader.	
MISS MARY RATLIFF.	Raymond
College Correspondent.	
MISS M. M. LACKKEY.	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackkey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackkey, Jackson, Miss.

**Woman's Missionary Union, Southern Baptist Convention.**

The twenty-eighth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Asheville, N. C., May 17-22, 1916. Twenty-five delegates, in addition to the State W. M. U. vice-president, may be seated from each state. It is sincerely hoped that many visitors, as well as all delegates and vice-presidents, will be in attendance.

On Wednesday, May 17, at the Langren Hotel, the following sessions will be held:

- 1. Margaret Fund Committee at 9 a. m.
- 2. Boards of W. M. U. Training School at 10:30 a. m.
- 3. W. M. U. Executive Committee at 2:30 p. m.

At 7:30 p. m. on Wednesday a conference on young people's work will be held in the First Baptist church. In this church at 9:30 a. m., on Thursday, May 18, the regular session of the annual meeting will be called to order. The sessions will continue in the First Baptist church through Friday, with adjournment to attend the night services of the Southern Baptist Convention. Delegates and visitors should endeavor to register at this church in the forenoon of Wednesday, the seventeenth, or as soon as possible after arrival in Asheville.

Saturday morning, the twentieth, at 11 o'clock there will be a conference with our women missionaries; then at 1 p. m. a luncheon in their honor; and following that an informal social hour. The luncheon will be served at a nominal cost.

The W. M. U. annual sermon will be preached at 11 a. m., on Sunday, May 21, by Dr. E. Y. Mullins, of Kentucky. At 3:30 that afternoon the memorial service to Miss F. E. S. Heck will be held in the First Baptist church. On Monday, in this church, the annual all-day session of the secretaries' and field workers' council of the W. M. U. will be called to order at 9:30 a. m.

MRS. E. B. MATTHEWS,  
Chairman W. M. U. Local Committee.  
KATHLEEN MALLORY,

W. M. U. Corresponding Secretary.

—o—

Study to show thyself approved unto God a workman that needeth not to be ashamed.—II Tim. 2:15.

"And let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 4:9.

—o—

"We have just closed our week of prayer, and what a great blessing it has been to us! Every one felt that it was good to be there, and realized that the Lord was with us."—Wausau W. M. U. Laurel.

—o—

Are you thinking of attending the convention? Do you wish to be a delegate? If so, please send in your name.

**What Is Failure?**

"A life that never knew a failure would miss much. Such lives in mercy are not given to men. What then is a failure? It's only a spur."

"To one who receives it right,  
And makes the spirit within him stir  
To go once more and fight."

—Selected.

—o—  
Is your society an A-1 society this year?  
Please let us know.

—o—  
Have you gotten your society thoroughly graded? Please tell us.

—o—

We had a most happy hour in the office this week. A letter from Dr. Love informed us that we could have Miss Stallings for our special missionary. Miss Traylor was jubilantly happy over this. She considers Miss Stallings one of the finest and most consecrated of the Training School girls. It has seemed a bit doubtful about her being sent to China, and she has tried to fit herself into other work that promised an opening. But all the while China was calling. Here is an extract from a personal letter written February 5th:

"I read our alumni letters today. And do you know that longing to go to China came up so strong again that I just want to do nothing else. Why can't I let it go? I believe firmly it is of God. I could not have this feeling about it if it were not."

—o—

Now we must all exert ourselves and finish raising her salary. We have it all in hand except \$110. Have YOU sent in your pledge? Please let us have it as soon as possible.

—o—

"The Natchez W. M. U. observed the March Week of Prayer. We had good attendance each day, and a very liberal offering for our small number. Our president, secretary and treasurer are all wide awake, and all our members are interested in the work—we only lack numbers."—Willie Allen, Cor. Sec'y, Natchez.

—o—

**Our Dollar Club.**

Our Dollar Club among our young people still grows, and we are all glad to add new names. The manner in which these little people make their dollar is varied and unique. It would be interesting to tell of each one, but lack of space forbids just now.

Robert Walker Smith (Sunbeam), Magee.  
Paul King (Sunbeam), Jackson Second.  
James Butler (Sunbeam), Jackson Second.  
Allen Webb (R. A.), Jackson Second.  
John Henry Barnett (Sunbeam), Magee.  
Edwina Robinson (Sunbeam), Magee.  
Clyde Graves (Sunbeam), Jackson Second.

—o—

The W. M. S. Jackson First church, packed a box for our special missionary, Miss Imogene Scarboro, last Monday. There went into it just sixty dainty, lovely gifts, and a small cash contribution besides. Just what this will mean to our dear girl, so soon to leave for Africa, cannot be expressed. But neither can adequate expression be given to the genuine pleasure the ladies who contributed got out of the work. Verily it is so easily proved that it is better to give than to receive.

—o—

**The Legend of Asheville and the Highlands.**

The mountain country of Western North Carolina is rich in folklore and legend; and just at this time when the Baptist hosts of the entire Southland are preparing to attend the Southern Baptist Convention and annual meeting of the Woman's Missionary Union, to be held in Asheville, N. C., May 17th, it seems appropriate to call to mind a timely legend, which is abroad among the Highlanders.

Many years ago, so the story runs, there dwelt near the summit of Mount Mitchell, an old hermit who had outrun civilization and laid claim

to thousands of acres of forests and cliffs, of rivers, springs and falls. When civilization finally pushed her way across the Blue Ridge, she was confronted with this old man, deeply entrenched in his possessions; and the fight was on. "Move out," said Civilization. "Buy me out" was the bantering reply. After much discussion and argument, it was decided that Civilization should own but the hermit name the section, locate her heart (the city that should reflect her life) and make plans for the future.

For days, weeks and months the old hermit traveled over mountains, across streams, and through forests, searching for the spot where all his dreams might be realized. Finally, one day when he and Civilization met by appointment, they sat for hours on a promontory, overlooking the wondrous valleys, and still more wondrous ranges of hills and mountains, that piled upon each other, lifting and rolling and billowing themselves upward to touch the Blue Beyond, the old man at last broke the silence, still gazing away, where fleecy clouds like frolicsome lambs were flitting, first on one side and then on the other, of the mountains and again nesting down in dark coves. "This," he said, "shall be none other than the 'Land of the Sky,' for surely here, the two are bound together, the earth reaching upward to touch the vault of heaven, while the sky leans down till hand touch hand and heaven's glint is seen alike on land and on cloud. Now look down into the valley, and you will see two streams, the Tahkeeoostee, the one restless, turbulent, forceful, every toss against the rocks crying, 'power, power, power,' the other, quiet and peaceful, reflecting alike, the blue of sky and green of mountainside, she is Swannanoa, the beautiful. Beside these two streams, I shall place the heart, the city of this section. For though the people seeking here the wealth of health, and freedom to worship God as conscience dictates, must have power supplied for turning spindles, carving wood, running cars and lighting valleys; they must not lose sight of beauty, even when eyes are bent to earthward." Civilization not only could find no flaw, but was delighted, and began with enthusiasm to perfect the plans.

That you may know how well the hermit planned and how faithfully Civilization has wrought, let me tell you what you will find in this great section today.

(To be Continued.)

—o—

Baltimore, Md., March 3, 1916.

My Dear Miss Lackey:—

At our Executive Committee meeting held Wednesday, March 1st, I was directed to write to you and ask that at the very next meeting of your State Executive Committee you would ask that they take official action as to whether they would prefer to have our Woman's Missionary magazine continued or to have the three magazines the Home Field, Foreign Mission Journal and Royal Service, consolidated into one large magazine. The Executive Committee wishes to have some idea of how our women feel about the continuance of Royal Service, whether they think it is helpful to the different branches of their work or whether they feel that a larger magazine would be more helpful even though it be published at a larger price. If you can write to me before our meeting in Asheville we would be glad but if not, will you go to Asheville prepared to give some information from your State Committee in regard to this matter.

Lovingly yours,

ELIZABETH C. LOWNDES.

Enlistment Missionary J. P. Harrington is with Pastor L. B. Spencer in an every member campaign this week. The purpose is to secure subscriptions for church expenses, including a \$500 debt, and for missions. So far everybody seen has subscribed.

—o—

Besides its temperance bills the present Legislature deserves credit for the tick eradication law and the establishing of a reformatory school.

## LOSS OF APPETITE

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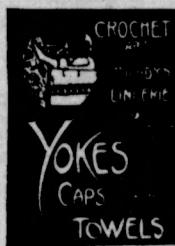
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## AN INCIDENT AND A SUGGESTION

In our Sunday School last Sunday, a messenger was elected to the State Sunday School Convention at McComb City. The question of defraying his expenses was next raised and the superintendent began a collection. The messenger-elect, a noble Christian man and the best Bible teacher among the laymen in the State, was allowed to speak. Here is what he said:

"Brother Superintendent, I question the wisdom of the school spending the money to send me to McComb. I would consider it an honor and enjoy it immensely and would perhaps bring you back a crumb, but our mission collections are not all in and many other calls to meet. I feel that this money can be applied to better advantages in some other way."

This is the incident and explains why one school will not be represented at McComb. The above incident put me to thinking and the thinking leads to a suggestion. The meeting of the S. B. C. is drawing near and we pastors love to attend when the churches "pay the freight." Can we not for one time forego this pleasure and say to our churches, "put this money into the Foreign Mission offering?" Suppose this were done for one year and let our secretaries get together and formulate plans and project the work—they do it anyway, and we pastors sit back and say "yes"—how much it would amount to! There were 1408 messengers at Houston last year which is about the usual number. Thirty dollars is a conservative estimate of the cost to each messenger. To Asheville the cost will be about the same as to Houston. For the 1408 the total expenditure will be \$42,240. This is about half the back debt of our Foreign Board that hangs like a millstone about our necks, as all back debts do. I suggest to all the pastors that we say to our churches give this to Foreign Missions and stay at home this year. Who will join me?

A PASTOR.

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## A GOOD MEETING.

On March 9th the First Baptist Church closed a great meeting. Evangelist E. S. P. Pool, Hattiesburg, Mississippi, and Singer Herbert Davis, Collins, Miss., (of the Blue Mountain, Miss., Evangelistic force,) led in this soul-winning campaign. Bro. Davis is a fine soloist, and hearts are touched as he sings the gospel. Then as a congregational leader he is right at the front. Old and young alike sing at his suggestion, and within a few days the people are humming and whistling his songs on the streets.

Bro. P'Pool is a gospel preacher of the old style. Constantly keeping before his hearers "the wages of sin is death," in a manner that no one who listens to him can get away from the fact that he has been brought with his sins face to face

with God and his word. Then with great love and unanswerable logic he holds up the shed blood of Jesus Christ as the sinners only hope. He is a Baptist and not ashamed of it, and presents the great doctrines of the church in a way that draws others to them; while all isms are made to tremble before him. He believes in stringing the fish as he goes. As a partial result of the meetings there were forty additions to the church, thirty-seven on profession of faith and baptism.

Caruthersville, Mo.

WM. H. SETZER,  
Pastor.

## FROM GLOSTER.

We are on our new field, with the Galilee folks in and around Gloster. The reception has been very cordial;

for on arrival we found the pantry well filled and the table laboring under the burden of a gorgeous supper. And in many other ways they have been thoughtful and kind.

The work was at white heat under the very efficient leadership of Bro. Dobbins, and we are anxious not to let it cool off, that the Spirit may have a chance to do effective work. A loyal people and big tasks and large opportunities are awaiting the Lord's having His own way with the new pastor. So mote it be.

Come to see us some time and count on us to stand squarely behind the Record in its every struggle and denominational appeal.

Yours truly,  
JESSE L. BOYD.

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## TEAMS IN TRAINING

### A DEPARTMENT FOR YOUNG PEOPLE

#### THEIR ONE CHANCE.

Jennie N. Standifer.

(Continued from last week)

The normal closed and no teacher had been secured for the Oak Grove school. Jack Miller received the teacher's license, for which he had stood an examination and returned to his father's farm, the latter part of August. He rode from the railway station in a neighbor's wagon, and reached home just as the family gathered around the supper table.

The soiled red table cloth, the iron knives and forks, cracked plates and poorly prepared food seemed more repulsive than ever. Mattie Lou's slouchy dress and Joe's rudeness grated on the nerves of the refined college man.

"Did you find us a teacher, Jackie?" asked Mr. Miller, eagerly as his son joined the family at supper.

"No, I could not get anyone to take the school."

"If we hadn't met with so much bad luck last spring I would sell a cow and start Mattie Lou to school in Blockton. They tell me they've got a rippin' good teacher there for this comin' session. A rare university graduate—Miss Annie Brand. You must er knowed her, Jackie."

"Yes, I knew her. She graduated last June. She is a fine young woman."

"They say she's makin' her home town over and got all the kids to helpin' in the work. Sim Davis says even the old folks have gone to readin' and breshin' up in their books. I wonder if she couldn't git any better school to teach in than Blockton?"

"She could have taught in Welton College, but she preferred to give her brothers and sisters and neighbors' children a chance to progress."

"We ain't never had no chance here," sighed the old man. "None ever comes this way."

Jack Miller hardly tasted the food on his plate. He sat in silence until his father had left the table and then turned to his sister and asked:

"Would you really like to go to school to a first-class teacher, Mattie Lou?"

"No use wantin' to, for I can't go," replied Mattie Lou, with a pert toss of her head. "And I'd be ashamed to go to a town school and go in the class with little teensy chillun."

Jack did not sleep well that night. The plaintive words, "We ain't never had a chance," rang in his ears until he fell asleep and then they mingled grotesquely with unpleasant dreams. He arose when he heard his father drawing water at the creaking old rope-and-windlass well. When he went out on the back veranda his father handed him a letter and said apologetically:

"I forgot to give you this here letter, Jackie. It come the fust of the week. Hope it won't put you to trouble not gittin' it sooner."

The letter was from the president

of W—— College. After a courteous introduction, he wrote:

"I know you expect to give your life to teaching. You are ambitious and conscientious and will succeed, I am sure. I want to aid you and am writing to tell you of a vacancy in B—— College where the salary is much larger than you would receive here, but expenses would be proportionately greater. However, the prestige connected with such a position would be a stepping stone in future. My recommendation would secure you the place, as it is rather late to be placing competent teachers. I can easily get a man to take your place here if you wish to tender your resignation. Let me hear from you at once."

"Your friend,

Here was the position he had aspired to, laid at his feet! He would have the daily association he longed for and in a year or so his salary would be sufficient to lay by something for that year in Yale or Harvard. Then would come the trip to Europe and a higher position.

"Try to set the table in a more tasty way than you done last night, Mattie Lou. Your big bud didn't have no stomick for his supper." It was the drawling voice of his mother that recalled Jack to the present.

Mattie Lou retorted fretfully:

"How'd you 'spect me to fix things tasty when I ain't never had no chanst to l'arn?"

"Ain't never had no chanst!" Those were the words that had kept him awake all night. Mattie Lou was imbibing her father's pessimism. He must reason with her, and tell her of how Annie Brand had acquired an education by her own efforts.

Suddenly Annie's words came to him with an emphasis that was startling:

"I am going to give my brothers and sisters and neighbors' children my best efforts as a teacher." She, too, could have taught in a college and had the advantages of further culture, but she gave up her heart's desire to help her family and friends. Was such a great sacrifice right? Were Joe and Mattie Lou worth educating? Was there any way to give them a chance? Yes, by giving up that coveted chair in a college. That would be their only chance.

Jack went in his room and closed the door. Until his sister called him to come to breakfast, he sat with bowed head trying to decide the question, "Shall I live for self—or share my advantages with those who are in dire need of faithful teaching?"

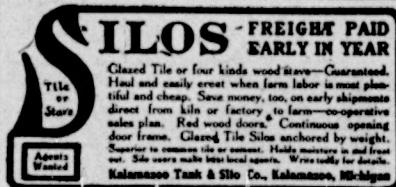
The blessing had been asked at the table and Mr. Miller had renewed his wondering as to how he could raise money to send Mattie Lou and Joe to school when Jack took his seat at the table.

"I believe we could get along without the white steer, and maybe one cow would put us through the winter and that would help us out in sendin' Mattie Lou to school a while."

#### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



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For MALARIA CHILLS & FEVER  
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Simply get an ounce of ointment—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful "fair complexion."

Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

#### GOLDEN GOSPEL BELLS

Our New 1916 Song Book For Sunday Schools, etc., is filled with beautiful songs, splendid NEW Choruses and a few special favorites. Every piece will stand the test every song's the very best. We assure you that the book is just as good as the title is beautiful. It "rings" true, we made it for you. The price 25¢ a copy; \$2.75, a dozen, postpaid. Either Round or Shaped Notes. JAMES D. VAUGHAN, Music Publisher, Lawrenceburg, Tennessee.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"How would she get her books and clothes?" asked Mrs. Miller.

"I dunno—I jest dunno," sighed the old man.

"Don't worry over the matter any more, father," said Jack quietly. "I find that I can resign my position in W—— College without being dismissed from school this session."

honorable, and I will teach the Oak Grove school this session."

"But, Jackie—son—the salary here ain't enough to——"

"I can live on it and have time to study for my master's degree while I teach."

"But think, son, what you're givin' up."

"What I give up is a small matter compared with the opportunity I have of giving my brother and sister and my neighbors' children my best efforts as a teacher instead of giving them to strangers."

And Jack smiled as he thought how nearly he had come to repeating Annie Brand's words *verbatim*.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

On the morning of March 8th, at a little past six o'clock a great grief settled over the home of Bro. H. W. Shirley by the death of his bright little five-year-old daughter. The funeral services were conducted at the Seminary Chapel and the little body was laid to rest in one of the Fort Worth cemeteries.

The sympathy and care of the friends in this time of great sorrow was beautiful and inspiring. It was characteristic of the glorious Christian spirit that pervades this wonderful institution. The Mississippians here, as they sorrow with our dear Bro. Shirley and his heart-broken companion recommend them to the prayers and sympathy of those at home.

Fort Worth, Texas,  
March 11, 1916.

H. E. DANA,  
For the Mississippi Club.

## IN MEMORIAM.

(To Miss Letitia Connely, of Antioch Church, Warren County.)

Heaven has been blessed with a noble soul, while earth has lost a glorious gem of purity, love and patience. Her spirit lingered with

## GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

us through many years of patient suffering to bless our hearts and lives with her beautiful example of submission. In the midst of her own trials she never forgot the needs of those about her. Her own affliction seemed but to add to her gentle, tender regard for the pleasures or pains of others. Through twenty years of untold suffering, never did one word of rebellion or complaint fall from her lips. Throughout those years of affliction her face was ever bright and smiling, her spirit ever sustained in its triumph over pain. Her spirit is now in its immortal glory among the angels, her memory

immortal here on earth among those who knew and loved her.

A FRIEND.

## MRS. LAVICY STRINGFIELD.

Mrs. Lavicy Stringfield, wife of William Stringfield, who died in November last) and mother of J. J. Stringfield, died at the home of her son Jesse Stringfield in Washington Parish, La., March 6, 1916. She was a member of Mt. Pisgah Baptist Church. Rev. Edmond Corkern of Zona, La., her pastor preached her funeral. She had eleven children born to her, eight of whom preceded

her, three are living. Mrs. Hester Morris, and Jesse Stringfield, of Washington Parish, La., and the writer, of Liberty, Miss. Brethren pray for us in our bereavement.

J. J. STRINGFIELD.

**Stamps Free** 75 all diff. for the names of two collectors and 2c postage. 5 Bosnia pictures 1906, 10c; 30 Sweden, 10c; 6 Roumania 1906 pictures and heads, 10c; 20 diff. foreign coins, 25c; large U. S. cent, 5c. Lists free. We buy stamps and coins. Buying list, 10c. Dept. F., Toledo Stamp Co., Toledo, Ohio, U. S. A.

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| —COTTON                            | —SHRUBS        |
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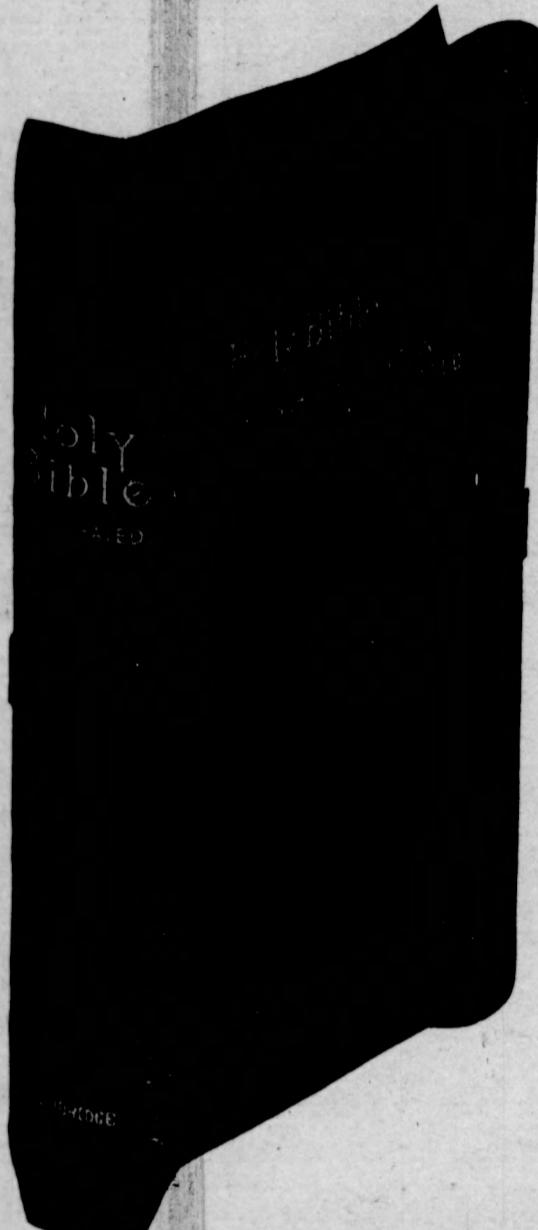
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# Sunday School Lesson

BY A. J. AVEN, LL. D.

## CONVERSION OF SAUL

Acts 9:1-11, 17-19.

### Introduction.

"With this lesson we begin the study of the life of Paul which is to be continued during the greater part of the present year. He may properly be called the greatest apostle of Christ, and it is reasonable and fitting that much time be devoted to the study of his life and writings. Our earliest view of him is as an enemy of Christ, at the time that Stephen was called to suffer martyrdom. He was then known as persecutor of the followers of Jesus. We follow him through his career as a persecutor, through his conversion and endowment with the Holy Spirit, and through his marvelous course as an apostle; and as we study his life our admiration for him will increase and at the same time we shall have more exalted views of the Christ whom he served."

### Lesson Teachings.

Paul's Threats—"And Saul yet breathing out threatenings." Possibly the most striking thing in the conduct of Saul is that he, a young man, and highly educated at that, should show such narrowness and violence. We naturally look for the spirit of freedom in a young man, while conservatism, bigotry, and narrowness are found in the more advanced in age. But when we think of the prevalence of persecution and the stubbornness with which new views have always been accepted, we can account in part for even the violence of Paul. Again a man's opinions are the principal part of himself and he comes to hold them with almost as much affection as he does life or liberty. The opinions one holds measures his reputation and influence and are the index of his experiences and studies. Saul had been thoroughly grounded in all the traditions and practices of the Pharisees and one of the main attributes of that sect was intolerance. The strife in regard to religious opinions has always been bitter and freedom of religious speech has been won through tears and persecution. All the religions of all ages have been for the most part sustained by law, and even Rome much boasting in her spirit of liberty in recognizing the religion of other nations, allowed no attack on her own. Thus it is possible to understand that when true Christianity began to make attacks on vice and to teach its lofty ideals of morality, all the then existing religions were offended, and Saul being one of the enthusiastic exponents of the Pharisees, naturally became antagonistic to those who were so vigorous in their efforts to "preach Jesus."

A Great Man's Conversion—One soul in the sight of God is worth the same price as another—the death of His Son on the Cross, yet the results for the good of the kingdom are as different as the differences in capabilities. "In uno Caesare multi in-

sunt Marii" (In one Caesar are many Marius'), so in one Spurgeon there are many of lesser faculties. Paul himself recognized this fact in his efforts to lead Sergius Paulus, the deputy of the country, a prudent man, into salvation.

Remarkable Conversion:—Saul armed with letters of authority had begun his journey to Damascus, where he would make a thorough canvass for all "of this way," that "he might bring them bound unto Jerusalem." Damascus was a congenial field for work in which Saul was bent. For we read in Amos 1:3, "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron." So in Damascus infamous in persecuting God's people formerly, Saul naturally felt that he would find a most sympathetic environment in which to carry out his cruel edicts, but "man proposes but God disposes," and by various and sundry ways. On this occasion, Christ delivered His disciples from their would be persecutor by converting him. "And suddenly there shined round about him a light from heaven," a divine light so dazzling, so clear a revelation of God's will, so sudden, so emphatic, that Saul fell to the earth, and in this posture, he heard a voice. Yes! it was

## Meat Cause of Kidney Trouble

**Take Salts to flush Kidneys if Back hurts or Bladder bothers.**

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste, get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with Lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent Lithia-water drink.

YOU  
per hum  
E. A. K.

the voice of Him whose disciples he would destroy. It is the voice of Christ that can reach the heart, however hard it may be. But note the question of the Master. He called twice, as it would appear, for the sake of emphasis. "Saul, Saul, why persecutest thou me? How gentle and loving the expostulation! "Thou," a sinner, "Me" against whom the sin is committed, and, too, the sin of persecution. It is almost the language of one complaining. Saul thought he was persecuting a poor helpless group of silly people, not giving the question a thought that in doing so he was offending One in heaven. But let us learn this lesson, that those who persecute the saints, persecute Christ Himself. But Saul was trembling and was astonished. It would seem that he was in a great fright. "Strong convictions sent home by the blessed Spirit will make an awed soul tremble. How can those but tremble, that are made to see the eternal God provoked against them, and their own souls on the brink of ruin! He was astonished, filled with amazement, as one brought into a new world, that knew not where he was." His request of the Lord, "What wilt thou have me to do?" seems as an evidence of a good work begun in his soul. And it seems also that his question carries with it the idea that he was now willing to make a sincere resignation of himself to the conduct and government of the Lord Jesus. "The great change in conversion is wrought on the will, and results in the resignation of that to the will of Christ." A notable thing in this transaction is that while his fellow travelers stood speechless, they were not effected as was Saul, and we hear no more of them, after they had brought Saul into Damascus. They were with Saul on the same wicked mission as he, but we do not hear of their conversion, though they saw the same light. Externals may call attention to one's lost condition, but it takes the Spirit and grace of God to save.

Ananias—The story of Ananias is most reassuring to the new convert. He here serves as an agency to be used for a great mission. O, the privilege of being allowed to serve! He is given definite instructions. Cannot we all have just as definite knowledge concerning God's purpose in our salvation? Ananias is ordered to look up Saul. Now I imagine that at the name of Saul of Tarsus, Ananias felt a little fearful, but the Master, at once gives him comfort for He says, "Behold, he prayeth." But note the obedient spirit of Ananias. He went and speedily made himself known to Saul and also his mission, which was to restore to Saul his sight and thus be filled with the Holy Ghost. The conversion of Saul may seem a most remarkable miracle, but the conversion of every soul is a miracle. It takes supernatural power to convert men. Through the instrumentality of disciples most men and women are led to Christ, but nothing short of a miracle wrought through the influence of the Holy Spirit can save men from death unto life.

**A NERVOUS BREAKDOWN,**  
no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50¢ and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

#### WINONA.

The attendance of the First Baptist Sunday School for the past four of five Sundays has been over the 200 mark, 221 being present on one Sunday.

The B. Y. P. U. of the First Baptist Church is striving for 100 in attendance every Sunday afternoon. The 75 mark has been reached.

The congregations at the morning and evening preaching services are getting larger and larger, and every member is especially urged to be present as much as possible. Your presence lends inspiration to the service.

The Week of Prayer held by the ladies last week was most successful.

Several delegates from the Sunday School are in McComb City this week attending the annual session of the Baptist Sunday School and B. Y. P. U. Convention.

The Sunday School is planning for a big day on Sunday, March 26th, which will be Missionary Day. A special program has been arranged which will be carried out en costume. Every one is cordially invited to be present.

Shelby, Miss., Mar. 12, 1916.

The Baptist Church at this place has just closed a two weeks meeting. Bro. W. R. Cooper did the preaching and R. L. Cooper had charge of the singing, and Christ was there from the first day the meeting started until the last night, mixing with the congregation, making them conscious of their duty to be saved, and went out after those church members that had strayed from the straight and narrow path and brought them back and he impressed it on the stronger members how they should look after the weaker ones and teach them that by the eye of

#### WHY SUFFER?

Rheumatism is very annoying and at times very painful and yet a great many who are suffering from it in one form or another are neglecting its treatment. Rheumatism, if allowed to go on unchecked, becomes a very serious disease and in many cases results fatally. Put an end to your suffering at once by taking "RENWAR." Write to the Warner Drug Co., Nashville, Tenn., for proof that "RENWAR" is the one remedy that will positively give relief from Rheumatism. It is sold on a money back guarantee of satisfactory results. Sold by drug stores at fifty cents per bottle or direct, postpaid upon receipt of price.

faith always looking ahead that the right path of life is not hard to follow. The Coopers endeared themselves not only with the Baptist people of Shelby, but with all denominations. Bro. Cooper preached Baptist doctrine alright but did not refer to any other denomination. He just took his text and preached right from the Bible and by doing so he gave me a thought, that one preaching just what the scriptures say he is preaching what the Baptists teach, and by so doing he does not have to refer to any other denomination, just preach what the Bible teaches and he will be on a safe foundation, and I think if all Baptist preachers would adopt this plan they would do more good.

Not only were the church members greatly benefitted, but there was added to the church eleven new members. Bro. Cooper does not preach what is known as grave yard sermons and I don't think he can, but he can preach the most logical, reasonable and intellectual sermons appealing to the better judgment of man that I have heard in a long time. Our new pastor Bro. R. A. Eddleman has only been with us since the first of the year but we like him very much. He is a hustler from away back, has now on hand which he has collected, several thousand dollars to build a new Baptist church here.

Fraternally,

J. H. TURNER.

## HAVE DARK HAIR AND LOOK YOUNG

NOBODY CAN TELL WHEN YOU  
DARKEN GRAY, FADED HAIR  
WITH SAFE TEA.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

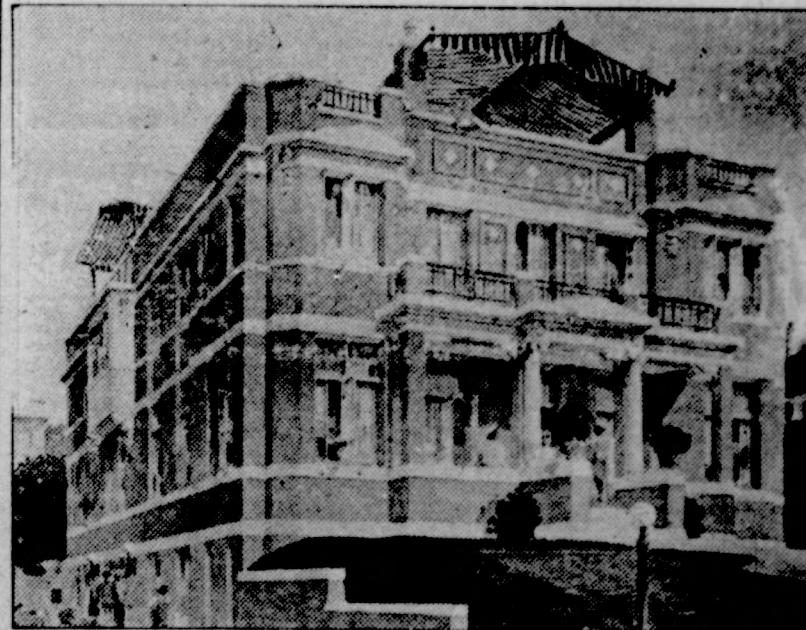
A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

## SEED--Seasonable Suggestions

Don't order your seed or plants until you can write us for a FREE COPY of "The Plain Truth About Seed." It tells the TRUTH about seed—things you should know about the best varieties and their proper cultivation. We sell everything to plant—and that of the best that grows.

For the <b>Ladies</b>	Flower Seeds—Bedding Plants—Dahlias—Gladiolus— Cannas—Tuberous—Caladiums—Tuberous Begonias— Shrubby—Decorative Plants.
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- Safe, Speedy and Positive Cure for Curb, Splint, Soreness, Capped Neck, Strained Tendons, Founder, Wind Puffs, and all lameness from Sprain, Ringbone and other bony tumors. Cures all skin diseases or Parasites. Thrush, Diphtheria. Removes all Blisters from Horses or Cattle.
- As a Human Remedy for Rheumatism, Sore Throat, etc., it is invaluable. Every bottle of Caustic Balsam sold is Warranted to give satisfaction. Price \$1.50 per bottle. Sold by druggists, or sent by express, charges paid, with full directions for its use. Send for descriptive circulars, testimonials, etc. Address

The Lawrence-Williams Co., Cleveland, O.

## Stop! Calomel Is Quicksilver

It's mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and cannot salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

### SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

### A GREAT MEETING AT HAZLEHURST.

C. C. Pugh.

We closed on last Sunday night what was perhaps the greatest meeting ever held in this community, and especially so far as our church is concerned. For months past diligent and prayerful preparation had been made for the meeting. There was first of all the need of it. Our people realized the need and desired the blessing that would match it, and were willing to pay the price. In all my experience as a pastor I have never passed through a meeting in my own church that was more satisfactory from every standpoint.

Dr. G. L. Yates, pastor of the First Baptist Church of Tyler, Texas, came over and labored with us for eight days. Though an utter stranger to all except the pastor, he at once gripped all hearts and impressed every one, as Dr. Gambrell would say, that a "man person" had come among us.

He is not only a great preacher and soul winner, but possesses in a remarkable degree the gift of leadership among men. The men of our church have received a new vision of their place and work in the Kingdom and the church can never be the same as it has been any more. We thank God for his coming and want him to come again. There were fifty four additions to the church, forty five of whom were for baptism.

None were counted except those who definitely and publicly registered their verdict in favor of Christ and lined up for service in the church.

The future of this great old church was never brighter than now, and conditions were never more favorable for doing big things in the Kingdom.

The B. Y. P. U. Training School conducted by Bro. Holcomb in our church just before the meeting began was a success in every particular. Holcomb can't be beat in such work. He captured our young people, and thrilled them with the possibilities of their lives when given to Christ for service. We have organized a B. Y. P. U. with about forty charter members, and there is material for a large Junior Union which will be organized at once. We thank God and take courage.

Hazlehurst, Miss.

### TWENTY-FIFTH ANNIVERSARY CONVENTION OF BAPTIST YOUNG PEOPLE'S UNION OF AMERICA.

One of the significant gatherings of Baptists for 1916 will be the Twenty-fifth Anniversary Convention of the international organization to be held in Chicago, Ill., July 6-9. The local committee of forty nine is making preparations for a minimum of 5000 delegates.

The program is not yet complete but the following speakers will indicate something of what our young people have in store. The convention sermon will be preached by Rev. E. Y. Mullins, D. D. LL. D., president of the Southern Baptist Theological Seminary, Louisville, Ky.; a historical address by Rev. H. W. Reed, Ph. D., of Illinois. The devotional address will be delivered by Rev. L. R. Scarborough, D. D., of Ft. Worth, Texas. The Quiet Half-hour

and Coronation services will be in charge of Rev. Emory W. Hunt, D. D., of Boston, Mass. Mr. Arthur Flake, of the Baptist Sunday School Board of Nashville, Tenn., will conduct conferences on Methods. The Pacific Coast will be represented on the program by Rev. W. K. Towner, D. D., of Oakland, Cal.; Canada by Mr. Joseph Wearing of Peterborough, Ont., and Rev. O. C. S. Wallace, D. D. of Montreal. Other speakers are Rev. George T. Webb, D. D., of Philadelphia, Rev. Wm. E. Chalmers, Dean Shaller Matthews, of Chicago, and Mr. John Chapman, first president of the organization. When the program is complete, it will include former secretaries and other prominent men in our denominational life. For information concerning the convention, address James A. White, General Secretary, 107 S. Wabash Ave., Chicago, Ill.

### SHELBY AND DUNCAN.

Shelby has raised in cash and subscriptions in round numbers \$5,000 for their new brick church, which is to be designed by our dear brother, J. E. Greene, church architect of Birmingham, formerly of Mississippi, and for years a member of the board of deacons of Columbia Baptist church.

Our check has gone forward for the plans and specifications which we hope to receive in a few days, with the view of letting the contract by March 1st.

Four thousand dollars of the above amount mentioned was subscribed under the wise and efficient leadership of the former pastor, and a sufficient amount collected with which two of the best lots in Shelby were purchased. One for the church and the other for our new home which we hope to build also this spring.

When we came on the field we found not only a cordial reception awaited us by the former pastor and wife, but the people gave us a cordial greeting, so the work here is in very healthy condition.

J. E. Byrd has been with us in a Bible School Institute at Duncan. Bro. Byrd is second to none in efficiency in this work. A fine class of fifteen Bible School Workers took the manual, first book of the course.

The members of this church and Bible School are all very enthusiastic in their work toward the A-1 standard, and are looking forward with great anticipation toward the building of our new \$5000 church, which we hope to build at once, and for which we have most of the money in hand.

The work at Rosedale is growing with increasing interest. Bro. Cooper having done a great work for eighteen months prior to our coming on the field. Bro. T. O. Reese, home board evangelist of Birmingham, is to be with us here in a meeting beginning the 4th Sunday in May.

R. A. EDDLEMAN.

"We do things," is an appropriate motto for the Cleveland Baptist Church. On the first of January the church went from one half time to full time. Today the church ordered the trustees to close the deal for a lot on which to build a church. This lot is one of the best lots for a church in town. The brother who owned the lot has held it at \$2500,

### HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed. The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,  
Box 18M, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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(Please write distinctly)

and could get that for it, but through the graciousness of his heart, sells it to the church for \$750. About half of this was raised this morning and in a few days the lot will be ours and paid for. Then for a new church. We have the best Sunday School, best prayer meeting, and, in fact, the best church in town. Pray for us that we may continue to do things.

R. M. BOONE.

Cleveland, Miss., Mar. 12, '16.

### COKER'S PEDIGREE

#### \*LONG STAPLE COTTON SEED\*

Direct from Breeders and Growers

Coker's Upland Staple Cottons can be grown anywhere in cotton growing section of the South. Yield usually equal or above short staple varieties under fair conditions. Length of fibre 1 1/4 in. to 1 5/8 in. Lint brought last season 17 to 20 cents a pound. Much preferred by staple mills on account of strength and uniformity of fibre. Webber and Hartsville varieties originated and introduced by us. These cottons now planted in every Southern State.

Every Bushel Pedigreed Cotton Seed We Sell Is Grown From Specially Selected Seed for Seed Purposes and Under Our Personal Supervision.

PRICES 20 Bu. at Per Bu.

Coker's Pedigreed Hartsville No. 9 \$2.00 \$2.25 Heavy yielding, big, long fibre. Latest strain. Highly resistant to adverse conditions. A staple cotton that "makes good."

Coker's Pedigreed Webber No. 82 2.00 2.25 Latest strain Webber, makes longer fibre, higher per centage lint and heavier yield than original Webber.

Coker's Pedigreed Webber No. 19 2.75 3.00 Earliest-of-all staple cottons. Best ever bred for bold weevil conditions.

Coker's Pedigreed Webber 1.25 1.40 Original strain. Most largely planted upland staple cotton. The seed being offered as "Webber" by other seedmen and growers is from this strain, two to four years removed from us.

Coker's Improved Keene (Goodson) No. 2 1.10 1.25 A good yielding. Easy to pick. Very popular variety.

All Prices For Cash, Subject to Unsold Stocks  
All our cotton seed ginned on our private gin used exclusively for fine seed cotton. All seed graded and cleaned by special machines. Tested for germination and guaranteed true to name and type, under the S. C. Pure Seed Laws. Our Ten-Day Money Back Guarantee Goes With All Seeds.

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Staple cotton seed will "run back" in two or three years if unselected or mixed at gin. Absolutely pure seed is first requirement for largest profits from growing long staple cotton. Buy your seed from us and know you are getting the best.

Other Seeds

Including Fine Pure Bred Corn, Peas, Velvet Beans, Soy Beans, Millet, Sorghum, Peanut, Chufas and short staple cotton, including wilt-resistant varieties, prices and catalogue on request.

PEDIGREE SEED CO.,

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Address Dept. D, Hartsville, S. C.

Southern Agents "Clipper" Seed Cleaners and Separators. Small size \$22.50, large size \$33.75. Write for special circular.



The Guarantee of Quality

**A SPLENDID YEAR'S WORK.**

Just one year ago Bro. Zeno Wall came to Columbia as pastor of our church. Thus was born a pastorate which we hoped would continue for many years.

Coming to us at a time when we should already have been in the midst of the campaign for Home and Foreign Missions, Bro. Wall entered upon that work with much earnestness and, with the help of the missionary committee, rounded out a splendid offering for these two great causes.

From the very beginning of his pastorate up to the present time there have been large crowds in attendance at every preaching service, so much so that on almost every occasion the auditorium has been more than filled, making it necessary to use the Sunday School rooms also. And it is not strange that the people came, for they were sure to hear an eloquent and convincing message, full of the power of the Holy Spirit, which the hearers felt had been prepared after much wrestling with God.

These striking messages have been delivered without fear or favor; the sins of the town and community have been pointed out openly as well as face to face with the wrong-doers, and splendid results have followed. Without any special revival services thirty-two have united with our church on a profession of faith, have been buried with Christ in baptism, and have risen, as we hope, to walk in newness of life. Thirty have united with our church by letter and many of us have resolved to live closer to God day by day.

Under Bro. Wall's leadership and direction our church adopted a definite program of work for 1916 and had entered upon it with much zeal. This program included the raising of \$1000 to apply on our church debt. We were about to fail in that undertaking, but the pastor declared that he would not be hampered by a debt and launched a campaign to pay off the entire indebtedness, which campaign has just been brought to a successful conclusion. This program also included an every member canvass for all causes. This canvass was made and the offerings are coming in regularly through the duplex envelopes. Other points in our pro-

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**Girls! Try it!** Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glitters with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

**\$120.00 SURE** Congenital work at home among church people. Man or woman. 60 days or less. Spare time may be used. No experience required. International Bible Press, Dept. N.Y. Philadelphia.

gram have already been reached and with the church debt out of the way and with our church finances on a scriptural basis, we were ready for undertaking the remainder of the program.

It is needless to say that we regret very much to have Bro. Wall and his estimable family leave us. We rejoice, however, that we have had with us for a year as our pastor a man whom God has so signally honored; and since God is leading him to the very important field at Clinton, we rejoice with the brethren there that they have such a man as pastor. We congratulate the young men and young women who will be in school there from all parts of the State on being able to hear a preacher who loves God, who delights to follow His leadership and who believes in declaring, with all boldness, the whole counsel of God.

N. R. DRUMMOND.

**AT COLUMBUS.**

I am here in a few days meeting with Dr. J. L. Vipperman and the great First Church of Columbus, Miss. As I have known Dr. Vipperman for several years, and labored with him in N. C. I felt like I would like to say a few words to the Mississippi brethren about this great man and his work in the old North State.

Dr. Vipperman has a great library and he has made use of it. He is scholarly, eloquent, sound in the faith and deeply spiritual. While he is a great doctrinal preacher, he preaches the doctrines in love and tenderness, and yet with such a clearness and force that no one can fail to see the correctness of the Baptist position.

While in North Carolina, Dr. Vipperman was much in demand to hold doctrinal institutes, and to deliver lectures in many parts of the State, and in other States, and I notice where he labored most, there the Baptist course is the strongest. As Dr. Vipperman may find time to get away from his pastorate and deliver a series of doctrinal lectures, it will be a mighty uplift to the Baptist cause. I do not know of a man in all my wide range of acquaintance who is so well qualified to do this work and I trust many of the churches and associations will seize the opportunity to use Dr. Vipperman in Bible institutes and for doctrinal lectures, and I trust he will be blest of God in the upbuilding of the Baptist Cause in Mississippi as he was in North Carolina.

J. F. BLACK.

Winston-Salem, N. C.

**FROM NEW MEKICO.**

I am interested in everything the Baptist of Mississippi are doing. It is with great pleasure that I note your recent actions relative to a Training School in New Orleans.

The items from our Baptist colleges are always interesting to me.

Your recent editorials on "Christian Education" certainly demand the immediate attention of our Mississippi Baptists.

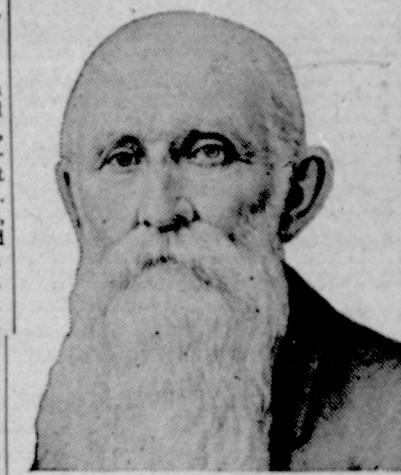
A. A. KITCHINGS.

**Healthy Old Age  
Brings Happiness****Simple Remedy Promotes Health by Overcoming Tendency to Constipation.**

Advancing years impair the action of the vital organs. Old age should be the period of greatest happiness, but good health is necessary. Constipation should not be tolerated—it is often the direct cause of ill health.

Headache, belching, biliousness, bloat, drowsiness after eating, and other symptoms of constipation can be readily relieved by the use of a simple laxative compound sold in drug stores under the name of Dr. Caldwell's Syrup Pepsin. Mr. J. H. Bristol, 1412 Geddes Ave., Ann Arbor, Mich., who is 83 years old, says "Dr. Caldwell's Syrup Pepsin is the best remedy I ever used for constipation and I always have a bottle of it in the house to use when I feel the need of it; it never disappoints."

Dr. Caldwell's Syrup Pepsin is a mild laxative preparation, positive in its effect, acting easily and naturally without griping or other pain or discomfort. For over a quarter of a century it has been the standard household remedy in thousands of



MR. J. H. BRISTOL.

homes. Druggists everywhere sell it for fifty cents a bottle. A trial bottle of Dr. Caldwell's Syrup Pepsin can be obtained, free of charge, by writing to Dr. W. B. Caldwell, 773 Washington St., Monticello, Illinois.

**We Would See Jesus And Other Sermons Price \$1.00 Postpaid**

By Geo. W. Truett, D. D., Pastor First Baptist Church, Dallas, Texas

Those who have heard this matchless preacher will rejoice to know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following, viz: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

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FAITH AND THE FAITH—T. T. Eaton .....	\$0.50
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It is a disease that has baffled specialists for many years. But Pellagra CAN be permanently relieved by Raney's Pellagra Preparation. Write for booklet of testimonials and description of treatment. Sent postpaid FREE. Tell us about your case. Satisfaction guaranteed or money refunded. Treatment guaranteed not to cost more than \$15. Write today.

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**Give Your Horse an EASY COLLAR**

Galls and Sore Shoulders torture him into decreased working ability. Make him comfortable with a

**LANKFORD HUMANE HORSE COLLAR**

Made of soft, pliable cotton ducking and stuffed with oily, curly lint and fibre of cotton. Prevents rubbing—cures sores. Opens at bottom, putting load against shoulders where it should be. Absorbs sweat \$3.00,000 in use. Durable as leather. Delivered anywhere for \$1.00 (give size) if your dealer can't supply.

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As the spring days come and the high schools will soon close, the question presents itself to many a parent, "Where shall I send my daughter to college next session?"

Five hundred parents answered this question the present session by choosing the Woman's College. Investigate for yourself. Fourteen Carnegie units are required for entrance to the Freshman class, but we have all the Preparatory grades. Voice, Piano, Violin, Expression, Art, Domestic Science. Board and literary tuition in boarding dormitory, \$214. The same things in the Industrial Home, \$144. For beautiful catalog, address

J. L. JOHNSON, President,  
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Thursday, March 23, 1916

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# Just David

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**OLD FOLKS SAVED FROM SUFFERING**

Mrs. Mary A. Dean, Taunton, Mass., in her 87th year, says, "I thought I was beyond the reach of medicine, but Foley Kidney Pills have proven most beneficial in my case."

Mr. Sam A. Hoover, High Point, N. C., writes, "My kidney trouble was worse at night and I had to get up from five to seven times. Now I do not have to get up at night, and consider myself in a truly normal condition, which I attribute to Foley Kidney Pills, as I have taken nothing else."

Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

Foley Kidney Pills are tonic, strengthening and upbuilding, and restore normal action to the kidneys and to a disordered and painful bladder. They act quickly and contain no dangerous or harmful drugs.

**CHILLS**

and fever though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contain no calomel, arsenic or other dangerous drugs. For sale by best dealers every where, price 50c. Manufactured by the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

**"FEED THE BRUTE!" SAID THE WITTY WIFE**

When asked how to handle a husband. Good doctrine; and if she had added "and keep his liver working" it would have been perfect.

## Jacobs' Liver Salt

two teaspoonfuls in water before breakfast, clears the stomach—will promote a continuous cheer in the well fed man because it aids in healthful digestion. 25c at druggists or sent direct by

JACOBS' PHARMACY  
Atlanta, Ga.

**MRS. E. Y. MULLINS' BOOKS.**

Dr. Mullins' recent visit to Blue Mountain was the occasion of our teachers and students becoming interested in the two latest books written by Mrs. E. Y. Mullins, "The Blossom Shop," and "Anne of the Blossom Shop."

"The Blossom Shop is a beautiful story with a Southern setting. The characters are real and charming. The highest ideals are set forth in language at once expressive and delicate. The second book, "Anne of the Blossom Shop," is equally interesting and inspiring. It will prove a double delight to those already familiar with the lovely Mrs. Carter.

**MISSISSIPPI COLLEGE**

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is third in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

430 students last session.

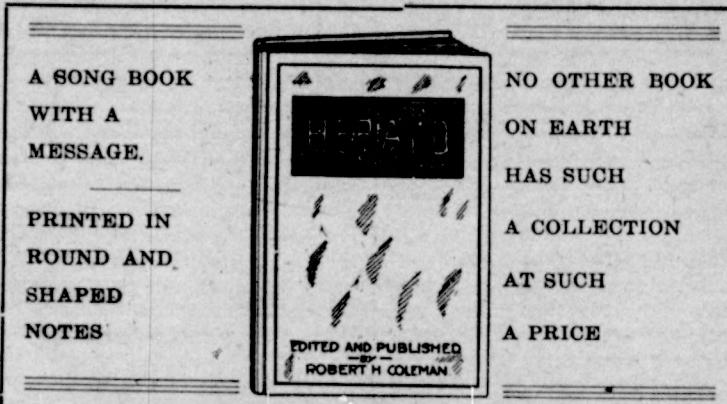
Next term opens January 4, 1916.

J. W. PROVINE, Ph. D., LL. B., Pres., Clinton, Neshoba County, Mississippi

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A GEM**THE NEW SONG BOOK  
"HERALD"**SEND  
FOR  
SAMPLE**PUTS FRESH LIFE INTO CHURCH MUSIC**

The Book suitable for all departments of church work, and at a price which will enable you to have an abundant supply. Let all the people sing.

Recommended and used by Dr. Weston Bruner and the Home Board Evangelistic Force.



This Book was used in both Northern and Southern Baptist Conventions in May. The fact is—this compiler has furnished the song books used in practically all the Baptist Conventions, North and South, for seven years. Coleman's books are in such general use throughout the land that they are familiar to nearly all the churches. Young and old alike love them.

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her gentle child, and her lively step-daughter, Anne. Many life principles are tucked into the folds of the story. The book will put fresh hope and ambition into the girl who has become discouraged by her own short comings and misdemeanors while "growing up."

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Very truly,

MRS. W. T. LOWREY.